Trying to understand Arabic Language…

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Contents

Preface and about the Author

The author of this book is a student of knowledge like many others. He belongs to Telangana state of INDIA. He did Bachelor's degree from Kakatiya University (India) and Master's degree from King Fahd University of Petroleum and Minerals (Saudi Arabia). Currently, he holds a Phd degree in computational intelligence from University of Pretoria (South Africa). He is currently the Vice Principal of Knowledge Park International School (KPIS), Nizamabad (INDIA).

He worked as a Research Assistant, Software Programmer, Database Administrator, IT Security Manager, Business Analyst, Academic Head, Educational Material Compiler, Writer, Admission Counselor, Teacher (Arabic and English) etc. which aggregates to 18 years of his experience. Other than KPIS, he worked for King Fahd University of Petroleum and Minerals (Saudi Arabia), Saudi Telecommunication Company (Saudi Arabia) & Twin Ocean School of Knowledge (Nizamabad, INDIA).

He has very good international exposure and delivered several motivational and counseling seminars. As a writer, he wrote another book namely

"Basic English Grammar (For fluent English...)". All his achievements are by the will of Allah.

He has attempted to put together his understanding for learning Arabic language in this book, explaining the ocean with a drop of water. This work happened only through the kind mercy of Allah. Let Allah accept this work by his mercy. Aameen

Any mistake in this work is from the author himself (write to the below email for corrections) and any good in this work is from Allah.

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Note to the Reader

- Learning Arabic language is fascinating and joyful. So learn each topic with happiness.
- This is not a tajweed book, but it is a book to understand Arabic language itself.
- Reader should have some knowledge of Arabic terminology (Tanveen, Dhammah, Fatah, Kasrah, etc).
- Reader of this book should know how to read Quran with or without tajweed. But it is always recommended to learn tajweed.
- Respect your learning style. Give first preference to your learning style unless there is no CONFUSION.
- Reader should give some time for thinking.

- Reader of this book should have a good copy of Quran (hardcopy or any software) with him, as exercises of this book refer to the Quran.
- Quran (15:18:1) represents the Para (Juzz) # 15, chapter # 18, and verse # 1.
- All the exercises are given from the Chapter of the Cave (Surah Al-Kahaf). Recite this chapter every Friday for further revision of what has been learnt.
- Terminologies like Pesh for Dhammah, Zabar for Fatah, Zair for Kasrah have been used interchangeably to cover both Western and Eastern (Asian countries) readers.
- Reader of this book should try to write the Arabic text used in this book for better learning/understanding, if possible. Oral practice is must.
- Reader is recommended not to rush and not to jump the topics.
- Reader is recommended not to worry for vocabulary knowledge. It will come by time and as we proceed.
- The answers to the exercises are present in the last section namely "Answers to the exercises".

- Pray the following Dua

"Oh our Lord, increase our love towards each and every single letter of Quran, each and every single vowel sign of Quran, each and every single word of Quran, each and every single verse of Quran, all the chapters of Quran and towards Arabic Language. Aameen".

Book Features

- Each topic is arranged in an organized manner avoiding any confusion.
- Average reading time of topics is 10 minutes. So a reader can even spare 10 minutes time to complete a topic a day.
- Exercises are answerable as TRUE or FALSE.
- All the exercises are given from the Chapter of Cave (Surah AlKahaf). Recite this chapter every Friday for further revision of what has been learnt.

Dua

"Oh our Lord, increase our love towards each and every single letter of Quran, each and every single vowel sign of Quran, each and every single word of Quran, each and every single verse of Quran, all the chapters of Quran and towards Arabic Language. Aameen".

Tanveen (Seq # 1)

Tanveen (تَـنْـوِيْنٌ) is a symbol that comes on the ending letters of Arabic nouns. Tanveen can be double Dhammah (ـٌ), or double Fatah (ـً) or double Kasrah (ـٍ). Consider a letter ب. Tanveen on this letter can take the form: بٌ (bun), بًـا (ban), بٍ (bin). The extra alif (ا) in the case of ban is just a spelling rule. These forms are used depending on the situation, which will be learnt in upcoming topics.

Examples: كِتَابٌ, كِتَابًا, كِتَابٍ (A book)

قَلَمٌ, قَلَمًا, قَلَمٍ (A pen)

Exercises

1) State TRUE or FALSE: The word جِدَارٌ (a wall) ends with تَـنْـوِيْنٌ.
2) State TRUE or FALSE: The word كَنْـزٌ (a treasure) ends with تَـنْـوِيْنٌ.
3) State TRUE or FALSE: The word ذِكْـرًا (A story or remembrance) ends with تَـنْـوِيْنٌ.

No word for 'a' and 'an' (Seq # 2)

In Arabic language, there is no equal or corresponding word for English words 'a' and 'an'. Then how can one say “any one book” or “a book” ? It has to be said with تَنْوِيْنٌ. This تَنْوِيْنٌ has hidden 'a' and 'an'.

Examples: كِتَابٌ (A book), قَلَمٌ (A pen), يَتِيْمٌ (An orphan)

Exercises

1) State TRUE or FALSE: The word جِدارٌ means “a wall”.
2) State TRUE or FALSE: The word كَنْزٌ means “a treasure”.
3) State TRUE or FALSE: The word كَلِمَةٌ (A word) has hidden ‘a’.

Indefinite Noun and Definite Noun (Seq # 3)

The noun in Arabic is termed as إِسْمٌ. The nouns in Arabic can be indefinite or definite. Indefinite noun ends with تَنْوِيْنٌ and does not represent a specific/particular thing. Definite noun starts with اَلْ and it represents a specific/particular thing. The translation of اَلْ in English is "The". When اَلْ is placed before the noun, the تَنْوِيْنٌ will be dropped and it will only have single vowel sign (single Dhammah, single Fatah or single Kasrah). تَنْوِيْنٌ and اَلْ cannot co-exist together. See the examples below.

Indefinite noun examples:

كِتَابٌ (A book, It is any one book), قَلَمٌ (A pen, It is any one pen)

Definite noun examples:

الْـ + كِـتَـابٌ = الْكِـتَـابُ

الْـ + قَـلَـمٌ = الْـقَـلَـمُ

الْكِـتَـابُ (the book, representing to a particular book), الْـقَـلَـمُ (the pen, representing to a particular pen)

Note: Quran (X:Y:Z) represents the Para (Juzz) # X, chapter # Y, and verse # Z.

Exercises

1) State TRUE or FALSE: Read the verse Quran (15:18:34). The indefinite noun ثَـمَـرٌ (fruit) present in this verse.
2) State TRUE or FALSE: Read the verse Quran (15:18:35). The indefinite noun ظَـالِـمٌ (an unjust person) present in this verse.
3) State TRUE or FALSE: Read the verse Quran (15:18:46). The definite noun الْـمَـالُ (The money, The property) present in this verse.
4) State TRUE or FALSE: Read the verse Quran (16:18:79). The definite noun الـسَّـفِـيْـنَـةُ (The ship) is not present in this verse.
5) State TRUE or FALSE: Read the verse Quran (16:18:82). The definite noun الْـجِـدَارُ (The wall) is present in this verse.

اَلْ will not be preceded with person name nouns (Seq # 4)

All the person name nouns are definite by default. Let us take a person name, مُحَمَّدٌ. We don't need to put اَلْ in front of it. So it is wrong to say اَلْمُحَمَّدُ. They are also termed as proper name nouns.

Examples:

عُزَيْرٌ , شَاهِدٌ , مُبَشِّرٌ, حَامِدٌ etc.

Exercises

1) State TRUE or FALSE: شَاهِدٌ is a person name. So it is wrong to say الشَّاهِدُ.
2) State TRUE or FALSE: كَهْفٌ (A cave) is not a person name. So it is correct to say اَلْكَهْفُ (The cave).
3) State TRUE or FALSE: مَدِيْنَةٌ (A town) is a person name.

Sun letters and Moon letters (Seq # 5)

In Arabic language the alphabets (or letters) are divided into two categories namely: the Sun letters and the Moon letters.

Any noun that starts with a sun letter and if اَلْ is attached to it (for making it definite) then ل of اَلْ will not be read and it is silent (assimilated). The first letter of such word will get Tashdeed (ـّ).

Sun Letters

ت ث د ذ ر ز س ش ص ض ط ظ ل ن

Example

الـشَّـمْـسُ (ل is not being read, Meaning: The sun)

Any noun that starts with a moon letter and if اَلْ is attached to it (for making it definite) then ل of اَلْ will be read and it will not be silent.

Moon Letters

أ ب ج ح خ ع غ ف ق ك م و ه ي

Example

الْـقَـمَـرُ (ل is being read, Meaning: The moon)

Exercises

1) State TRUE or FALSE: Read the verse Quran (15:18:6). The word الْـحَـدِيْـثِ is present in this verse.
2) State TRUE or FALSE: Read the verse Quran (15:18:11). We pronounce the ل of ال in the word الْـكَـهْـفِ because the letter ك is a moon letter.
3) State TRUE or FALSE: Read the verse Quran (16:18:79). The word الـسَّـفِـيْـنَـةُ (The ship) is present in this verse.

مَـرْفُـوْعٌ, مَـنْـصُـوْبٌ and مَـجْـرُوْرٌ (Seq # 6)

In Arabic language every noun declines. It means that it comes in different forms namely مَـرْفُـوْعٌ, مَـنْـصُـوْبٌ, مَـجْـرُوْرٌ. مَـرْفُـوْعٌ will have two Dhammah as ending for the indefinite noun and single Dhammah for the definite noun. مَـنْـصُـوْبٌ will have two Fatah as ending for the indefinite noun and single Fatah for the definite noun. مَـجْـرُوْرٌ will have two Kasrah as ending for the indefinite noun and single Kasrah for the definite noun. See below example

Example of Indefinite noun

كِـتَـابٌ (مَـرْفُـوْعٌ) Meaning: A book

كِـتَـابًا (مَـنْـصُـوْبٌ) Meaning: A book

كِـتَـابٍ (مَـجْـرُوْرٌ) Meaning: A book

Example of definite noun

الْـكِـتَـابُ (مَـرْفُـوْعٌ) Meaning: The book

الْـكِـتَـابَ (مَـنْـصُـوْبٌ) Meaning: The book

الْـكِـتَـابِ (مَـجْـرُوْرٌ) Meaning: The book

In English language the terminology is nominative case for مَـرْفُـوْعٌ, accusative case for مَـنْـصُـوْبٌ and genitive case for مَـجْـرُوْرٌ. No need to worry

about English terminology. Forms in these three different cases will be used based on the situation and this will be learnt further.

Exercises

1) State TRUE or FALSE: Read the verse Quran (15:18:9). The word الْكَـهْـفِ which is مَـجْـرُورٌ, present in this verse.
2) State TRUE or FALSE: Read the verse Quran (15:18:54). The word with meaning "The Quran", which is مَـجْـرُورٌ present in this verse.
3) State TRUE or FALSE: Read the verse Quran (15:18:63). The word with meaning "The Shaitaan", which is مَـرْفُـوْعٌ, present in this verse.
4) State TRUE or FALSE: Read the verse Quran (15:18:63). The word اَلْبَـحْـرِ (The sea) which is مَـجْـرُورٌ present in this verse.
5) State TRUE or FALSE: Read the verse Quran (15:18:69). The case of the word صَابِـر (Patient) is مَـنْـصُـوْبٌ.

Default case of any noun is مَـرْفُـوْعٌ (Seq # 7)

The default case of all the Arabic nouns is nominative case (مَـرْفُـوْعٌ). That is the noun always ends with two Dhammah (indefinite) or single Dhammah (definite). The case will change if it is affected by any grammatical rule and it will be learnt in further topics.

Examples

Case	Noun

(The Sea) اَلْبَحْرُ	مَرْفُوْعٌ
(Fish) حُوْتٌ	مَرْفُوْعٌ
(Worshipper) عَبْدٌ	مَرْفُوْعٌ
(Severe) شَدِيْدٌ	مَرْفُوْعٌ

Exercises

1) State TRUE or FALSE: Read the verse Quran (15:18:4). The word وَلَدًا (a son) which is مَنْصُوْبٌ is present in this verse.
2) State TRUE or FALSE: All the Arabic nouns by default exist in the مَنْصُوْبٌ case.
3) State TRUE or FALSE: Read the verse Quran (15:18:17). The word الشَّمْسَ (the sun) is not the مَرْفُوْعٌ case.

Feminine gender nouns (Seq # 8)

Arabic is very gender specific language. As a first category, noun for feminine gender ends with ة. This ة is called as التَّاءُ الْمَرْبُوْطَةُ (round ta). As an example, the noun for the masculine (male) doctor is طَبِيْبٌ. To make it for the feminine (female) doctor, ة should be added at the end. So the noun will be طَبِيْبَةٌ. As second example, the noun for the masculine (male) parent is وَالِدٌ (father). The noun for the feminine (female) parent is وَالِدَةٌ (mother). So most of the nouns having this ة as ending are feminine gender nouns. Below are few more examples.

Meaning	Noun
The ship	السَّفِيْنَةُ
The rock	الصَّخْرَةُ
Paradise	جَنَّةٌ

Other categories are discussed as and when appropriate.

Exercises

1) State TRUE or FALSE: Read the verse Quran (15:18:5). The feminine gender noun كَلِمَةً (a word) is present in this verse.
2) State TRUE or FALSE: Read the verse Quran (15:18:7). The feminine gender noun زِيْنَةً (decoration) is present in this verse.
3) State TRUE or FALSE: Read the verse Quran (15:18:10). The feminine gender noun اَلْفِتْيَةُ (Young men) is present in this verse.
4) State TRUE or FALSE: Read the verse Quran (15:18:17). The feminine gender noun فَجْوَةٍ (A middle area) is present in this verse.
5) State TRUE or FALSE: Read the verse Quran (15:18:19). The noun الْمَدِيْنَةِ (The town) is feminine.

Parts of the body with pairs are feminine (Seq # 9)

The parts of the body which are two in numbers (i.e. pairs) like eyes, ears, hands and legs are feminine gender nouns though they don't end with ة (التَّاءُ الْمَرْبُوْطَةُ).

Eye, عَيْـنٌ

Ear, أُذُنٌ

Hand, يَـدٌ

Leg, رِجْـلٌ

The above nouns are feminine in nature.

Parts of speech in Arabic language (Seq # 10)

English language has 8 parts of speech namely: noun, pronoun, adjective, preposition, verb, adverb, conjunction and interjection.

But Arabic language has only 3 parts of speech. Those are noun, verb and particle. These 3 parts of speech of Arabic language covers all the 8 parts of speech of English language as per the below table.

Arabic Noun (إِسْـمٌ)	**Verb (فِـعْـلٌ)**	**Particle (حَـرْفٌ)**
Arabic Noun includes the below parts of speech from English.	Verb = فِـعْـلٌ	Arabic Particle includes preposition and conjunction. Preposition = حَـرْفُ جَـرٍّ

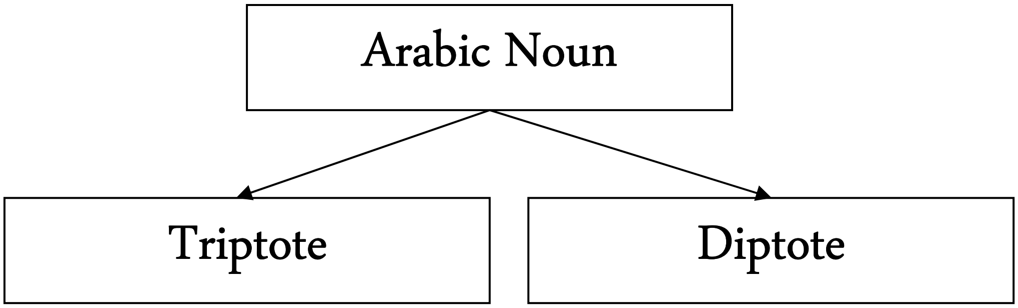
Noun = إِسْمٌ Pronoun = ضَمِيْرٌ Adjective= نَعْتٌ Adverb = ظَرْفٌ Interjection = إِسْمُ الْفِعْلِ		Conjunction = حَرْفُ عَطْفٍ

Exercises

1) State TRUE or FALSE: The Arabic noun (إِسْمٌ) includes the English nouns, pronouns, adjectives, adverbs and interjections.
2) State TRUE or FALSE: In Arabic language the verb (فِعْلٌ) is a particle.
3) State TRUE or FALSE: Prepositions and conjunctions are treated as particles (حَرْفٌ) in Arabic language.

Triptotes and Diptotes (Seq # 11)

This is a very important topic to understand. Nouns in Arabic language are categorized as Triptotes and Diptotes based on the complete or partial declension of nouns.



A noun with complete declension has two Dhammah when it is مَـرْفُـوْعٌ, two Fatah when it is مَـنْـصُـوْبٌ and two Kasrah when it is مَـجْـرُوْرٌ. Such a noun is called as triptote (اِسْمٌ مُنْصَرِفٍ).

Triptote Examples

Case	Examples of Triptotes			
مَـرْفُـوْعٌ	كِتَابٌ	مُـحَـمَّـدٌ	حَامِدٌ	زَيْدٌ
مَـنْـصُـوْبٌ	كِتَابًا	مُـحَـمَّـدًا	حَامِدًا	زَيْدًا
مَـجْـرُوْرٌ	كِتَابٍ	مُـحَـمَّـدٍ	حَامِدٍ	زَيْدٍ

A noun with partial declension has single Dhammah when it is مَـرْفُـوْعٌ, single Fatah when it is مَـنْـصُـوْبٌ and single Fatah when it is مَـجْـرُوْرٌ. In partial declension a noun does not end with تَـنْـوِيْنٌ. Such a noun is called as diptote (اِسْمُ غَيْرِ مُنْصَرِفٍ).

Diptote Examples

Case	Examples of Diptotes		
مَـرْفُـوْعٌ	مَـرْيَـمُ	إِبْـرَاهِـيْـمُ	فِـرْعَـوْنُ

مَنْصُوْبٌ	مَرْيَمَ	إِبْرَاهِيْمَ	فِرْعَوْنَ
مَجْرُوْرٌ	مَرْيَمَ	إِبْرَاهِيْمَ	فِرْعَوْنَ

The endings of above nouns do not have تَنْوِيْنٌ.

Exercises

1) State TRUE or FALSE: Read the verse Quran (15:18:31). The word أَسَاوِرَ (A bracelets) which is a diptote is present in this verse.
2) State TRUE or FALSE: Read the verse Quran (15:18:37). The word رَجُلاً (A man) is a triptote and is present in this verse.
3) State TRUE or FALSE: Read the verse Quran (16:18:94). The words يَأجُوْجَ and مَأجُوْجَ are diptotes and not present in this verse.
4) State TRUE or FALSE: Read the verse Quran (16:18:106). The word جَهَنَّمُ (hell) which is a diptote is present in this verse.
5) State TRUE or FALSE: The word سَاعَةٌ (An hour) is a triptote.

Ending of a Diptote noun is Fatah in case of مَنْصُوْبٌ and مَجْرُوْرٌ (Seq # 12)

In the last session Triptotes and Diptotes have been learnt. For its importance, it is to note once again that the endings of Diptotes in the case of مَنْصُوْبٌ and مَجْرُوْرٌ form are Fatah (i.e, Zabar). Observe the following examples to recognize Fatah (i.e, Zabar) in the case of مَنْصُوْبٌ and مَجْرُوْرٌ.

Case	Examples of Diptotes		
مَـرْفُـوْعٌ	مَـرْيَـمُ	إِبْـرَاهِـيْـمُ	فِـرْعَـوْنُ
مَـنْـصُـوْبٌ	مَـرْيَـمَ	إِبْـرَاهِـيْـمَ	فِـرْعَـوْنَ
مَـجْـرُوْرٌ	مَـرْيَـمَ	إِبْـرَاهِـيْـمَ	فِـرْعَـوْنَ

Exercises

1) State TRUE or FALSE: The مَـنْـصُـوْبٌ ending of a diptote noun is not Dhammah.
2) State TRUE or FALSE: The مَـنْـصُـوْبٌ and مَـجْـرُوْرٌ endings of a diptote noun is Fatah.
3) State TRUE or FALSE: Diptote nouns do not end with تَـنْـوِيْنٌ (two Dhammah, two Fatah, two Kasrah).

First two categories of Diptotes (Seq # 13)

There are few categories of nouns which are diptotes in Arabic language. In this session, two categories with examples are given below.

Category # 1 (All feminine person (Women) name nouns are Diptotes)

Case	Examples of Feminine Person names				
مَـرْفُـوْعٌ	مَـرْيَـمُ	فَـاطِـمَـةُ	زَيْـنَـبُ	عَـائِـشَـةُ	خَـدِيْـجَـةُ
مَـنْـصُـوْبٌ	مَـرْيَـمَ	فَـاطِـمَـةَ	زَيْـنَـبَ	عَـائِـشَـةَ	خَـدِيْـجَـةَ

مَـجْـرُوْرٌ	مَـرْيَـمَ	فَـاطِـمَـةَ	زَيْـنَـبَ	عَـائِـشَـةَ	خَـدِيْـجَـةَ

Category # 2 (All foreign name nouns are Diptotes)

Arabic language considers the names like Ibrahim, Ismail, London, Washington, Yaajooj, Majooj etc as foreign names and Mohammed, Haamid etc as local or native names. So, all foreign name nouns in Arabic language are diptotes. Examples are given below.

Case	Examples of Foreign name nouns		
مَـرْفُـوْعٌ	لَـنْـدَنُ	إِبْـرَاهِـيْـمُ	فِـرْعَـوْنُ
مَـنْـصُـوْبٌ	لَـنْـدَنَ	إِبْـرَاهِـيْـمَ	فِـرْعَـوْنَ
مَـجْـرُوْرٌ	لَـنْـدَنَ	إِبْـرَاهِـيْـمَ	فِـرْعَـوْنَ

Other categories of diptotes will be discussed as and when required.

Exercises

1) State TRUE or FALSE: In Arabic language, the name مُـحَـمَّـدٌ is not a foreign name.
2) State TRUE or FALSE: Read the verse Quran (16:18:94). The two words يَـأْجُـوْجَ and مَـأْجُـوْجَ are diptotes because they are foreign names and are present in this verse.

3) State TRUE or FALSE: All the foreign name nouns are diptotes in Arabic language.

6 Detached personal pronouns (Seq # 14)

In Arabic language there are total **14 personal pronouns**. All these 14 personal pronouns are definite. In this session we learn only 6 of them. Observe the below table.

Meaning	Pronoun in Arabic language
He (masculine)	هُـوَ
They (masculine)	هُـمْ
You (masculine)	أَنْـتَ
You All (masculine)	أَنْـتُـمْ
I	أَنَـا
We	نَـحْـنُ

You can use some physical interactive actions to memorize them. Use the below procedure for it and practice a lot.

Step 1: Keep your right hand on right side and point out with single forefinger to represent "he" and say loudly هُـوَ.

Step 2: Keep your right hand on right side and point out with all the fingers to represent "they" and say loudly هُـمْ.

Step 3: Keep your right hand in front of you and point out with single forefinger in the front direction to represent "you" and say loudly أَنْتَ.

Step 4: Keep your right hand in front of you and point out with all the fingers in the front direction to represent "you all" and say loudly أَنْتُمْ.

Step 5: Keep your right hand and point towards yourself with single forefinger to represent "I" and say loudly أَنَا.

Step 6: Keep your right hand and point towards yourself with all the fingers to represent "we" and say loudly نَحْنُ.

The reader can use any comfortable method to practice these 6 personal pronouns.

Exercises

1) State TRUE or FALSE: The personal pronoun which means "We" is present in the verse Quran (15:18:13).
2) State TRUE or FALSE: The personal pronoun which means "They all (masculine)" is present in the verse Quran (15:18:17).
3) State TRUE or FALSE: The two personal pronouns which means "I" and "He" are present in the verse Quran (15:18:34).
4) State TRUE or FALSE: The personal pronoun which means "I" is not present in the verse Quran (16:18:110).

5) State TRUE or FALSE: The personal pronoun which means "You (masculine)" is أَنْتَ.

Prepositions, heavily used topic in Quran (Seq # 15)

The following table provides few prepositions for initial learning.

English Meaning	Preposition
From	مِـنْ
In	فِـيْ
For	لِ
With, by, in, of, on (Its meaning depends on the context)	بِ
On	عَـلٰى
Towards	إِلٰـى
About / (sometimes it also mean From)	عَـنْ

Nouns become مَـجْـرُوْرٌ if they come after any preposition. Consider the noun اَلْـكِـتَـابُ (the book). By default it is مَـرْفُـوْعٌ. Preposition مِـنْ when comes before makes this noun اَلْـكِـتَـابُ to مَـجْـرُوْرٌ as shown below.

مِـنْ + اَلْـكِـتَـابُ = مِـنَ الْـكِـتَـابِ

The combination of this "Preposition and Noun" is called as جَـارٌ مَجْرُوْرٌ (Jaar-Majroor). This combination is heavily used in Quran.

Examples

Meaning	Jaar-Majroor		Noun		Preposition
from the book	مِـنَ الْـكِـتَـابِ	=	اَلْـكِـتَـابُ	+	مِـنْ
from the house	مِـنَ الْـبَـيْـتِ	=	اَلْبَـيْـتُ	+	مِـنْ
in the cave	فِـي الْـكَـهْـفِ	=	اَلْـكَـهْـفُ	+	فِـيْ
in the sea	فِـي الْـبَـحْـرِ	=	الْـبَـحْـرُ	+	فِـيْ
from evil	مِـنْ شَـرٍّ	=	شَـرٌّ	+	مِـنْ
on/with Allah	بِاللّٰـهِ	=	اَللّٰـهُ	+	بِ
on Mohammed	عَـلٰـى مُـحَـمَّـدٍ		مُـحَـمَّـدٌ	+	عَـلٰـى

The preposition بِ has lots of meanings depending on the context.

Note:

(1) The جَارٌ مَجْرُوْرٌ "on Mohammed" (عَـلٰـى مُـحَـمَّـدٍ) is present in Durood-e-Ibrahim and in the verse Quran (26:47:2).

(2) "From the sky towards the earth" = مِنَ السَّمَآءِ إِلَى الْأَرْضِ is present in Quran (21:32:5).

Exercises

1) State TRUE or FALSE: Read the verse Quran (15:18:10). The word الْـكَـهْـفِ is مَـجْـرُوْرٌ because of the preposition إِلٰـى.

2) State TRUE or FALSE: Read the verse Quran (15:18:15). The word اللَّهِ is مَجْرُوْرٌ because of the preposition عَلٰى.
3) State TRUE or FALSE: Read the verse Quran (15:18:19). The word الْمَدِيْنَةِ (the city, the town) which is مَجْرُوْرٌ is present in this verse.
4) State TRUE or FALSE: Read the verse Quran (15:18:37). The phrase مِنْ تُرَابٍ (from dust) which is a Jaar-Majroor combination is present in this verse.
5) State TRUE or FALSE: Read the verse Quran (15:18:40). The word السَّمَاءِ (The sky) is مَجْرُوْرٌ because of the preposition مِنْ before it.

Behavior of Diptote with Preposition (Seq # 16)

It has been explained that Fatah is the ending for diptote noun in مَنْصُوْبٌ and مَجْرُوْرٌ cases. One simple example is below. Observe the مَجْرُوْرٌ case, it has Fatah.

مَرْفُوْعٌ	جَهَنَّمُ
مَنْصُوْبٌ	جَهَنَّمَ
مَجْرُوْرٌ	جَهَنَّمَ

When a preposition comes before any diptote noun, the diptote noun will also become مَجْرُوْرٌ with Fatah as the ending. This understanding should be clear with the following two examples.

Example:

فِـي + جَـهَنَّمُ = فِـي جَـهَنَّمَ

فِـي جَـهَنَّمَ (in hellfire). Here جَـهَنَّمَ is مَـجْـرُوْرٌ.

عَـلٰى + إِبْـرَاهِيْمُ = عَـلٰى إِبْـرَاهِيْمَ

عَـلٰى إِبْـرَاهِيْمَ (on Ibrahim). Here إِبْـرَاهِيْمَ is مَـجْـرُوْرٌ.

Note: The جَـارٌ مَجْرُوْرٌ "on Ibrahim" (عَـلٰى إِبْـرَاهِيْمَ) is present in Durood-e-Ibrahim and in the verses Quran (3:3:84) and Quran (23:37:109).

Exercises

1) State TRUE or FALSE: Read the verse Quran (15:18:31). The diptote noun أَسَاوِرَ (bracelets) is مَـجْـرُوْرٌ because of the preposition مِـنْ before it.
2) State TRUE or FALSE: Read the verse Quran (16:18:94). The two diptote nouns يَـأْجُـوْجَ and مَـأْجُـوْجَ are not مَـجْـرُوْرٌ as there is no preposition before them.
3) State TRUE or FALSE: Read the verse Quran (16:18:106). The diptote noun جَـهَـنَّمُ is مَـرْفُـوْعٌ.

Prepositions when with Pronouns (Seq # 17)

Like nouns, pronouns may also come after prepositions. So, when these pronouns (pronouns come under the category of nouns in Arabic language) join prepositions we get again the construction جَـارٌ مَجْرُوْرٌ. The

جَـارٌ مَجْرُوْرٌ is a two words combination or construction. The below table is one such example.

Meaning	جَـارٌ مَجْرُوْرٌ		Detached Pronoun		Preposition
from him (masculine)	مِـنْـهُ	=	هُـوَ	+	مِـنْ
from them (masculine)	مِـنْـهُـمْ	=	هُـمْ	+	مِـنْ
from you (masculine)	مِـنْـكَ	=	أَنْـتَ	+	مِـنْ
from you all (masculine)	مِـنْـكُـمْ	=	أَنْـتُـمْ	+	مِـنْ
from me	مِـنِّـيْ	=	أَنَـا	+	مِـنْ
from us	مِـنَّـا	=	نَـحْـنُ	+	مِـنْ

In the above table of جَـارٌ مَجْرُوْرٌ construction the final endings هُ, هُـمْ, كَ, كُـمْ, يِ, نَـا are called as attached pronouns. These attached pronouns (هُ, هُـمْ, كَ, كُـمْ, يِ, نَـا) are in مَجْـرُورٌ case. No need to worry remembering these attached pronouns, they come by time and by little practice.

Exercises

1) State TRUE or FALSE: Read the verse Quran (15:18:39). The attached pronoun كَ in the جَـارٌ مَـجْـرُوْرٌ construction مِـنْـكَ is مَـرْفُـوْعٌ.

2) State TRUE or FALSE: Read the verse Quran (16:18:81). The جَـارٌ مَـجْـرُوْرٌ construction مِـنْـهُ is present in this verse.
3) State TRUE or FALSE: Read the verse Quran (16:18:83). The attached pronoun هُ in the جَـارٌ مَـجْـرُوْرٌ construction مِـنْـهُ is مَـجْـرُوْرٌ.

Vocative Harmony, Jaar-Majroor case of "for" preposition with attached pronoun (Seq # 18)

The Arabic word for English preposition "for" is "لِ". It is "Li" with Kasrah (Zair). When it joins with direct noun it is written as "لِ". Examples are لِـلـنَّـاسِ (For the mankind), لِـأٰدَمَ (for Adam) etc. But when being joined with pronoun it is getting Fatah (Zabar). There is no Arabic grammatical rule here. It is to get "vocative harmony" (something easy to say). Saying "Lihu" is difficult and saying "Lahu" is easy and gets vocative harmony. That is the reason it is getting Fatah (Zabar).

See the below table for the preposition "for" (لِ).

Meaning	جَـارٌ مَجْرُوْرٌ		Detached Pronoun		Preposition
for him (masculine)	لَـهُ	=	هُـوَ	+	لِ
for them (masculine)	لَـهُـمْ	=	هُـمْ	+	لِ
for you (masculine)	لَـكَ	=	أَنْـتَ	+	لِ
for you all (masculine)	لَـكُـمْ	=	أَنْـتُـمْ	+	لِ

for me	لِـيْ	=	أَنَا	+	لِ
for us	لَـنَا	=	نَـحْـنُ	+	لِ

Exercises

1) State TRUE or FALSE: Read the verse Quran (15:18:2). The "Jaar-Majroor" لَـهُـمْ (for them) is present in this verse.
2) State TRUE or FALSE: The "Jaar-Majroor" construction لَـنَا (for us) is present in the verse Quran (15:18:10).
3) State TRUE or FALSE: The "Jaar-Majroor" construction لَـهُ (for him) is present in the verse Quran (15:18:43).

Jaar-Majroor with other prepositions (Seq # 19)

The below tables provide جَـارٌ مَجْرُوْرٌ constructions with 6 pronouns and prepositions.

Meaning (considering in this case 'with')	جَـارٌ مَجْرُوْرٌ		Detached Pronoun		Preposition
with him (masculine)	بِـهِ	=	هُـوَ	+	بِ
with them (masculine)	بِـهِـمْ	=	هُـمْ	+	بِ
with you (masculine)	بِـكَ	=	أَنْـتَ	+	بِ
with you all (masculine)	بِـكُـمْ	=	أَنْـتُـمْ	+	بِ

with me	بِـيْ	=	أَنَا	+	بِ
with us	بِنَـا	=	نَـحْـنُ	+	بِ

Meaning	جَارٌ مَجْرُوْرٌ		Detached Pronoun		Preposition
in him (masculine)	فِـيْـهِ	=	هُـوَ	+	فِـيْ
in them (masculine)	فِـيْـهِـمْ	=	هُـمْ	+	فِـيْ
in you (masculine)	فِـيْـكَ	=	أَنْـتَ	+	فِـيْ
in you all (masculine)	فِـيْـكُـمْ	=	أَنْـتُـمْ	+	فِـيْ
in me	فِـيَّ	=	أَنَـا	+	فِـيْ
in us	فِـيْـنَـا	=	نَـحْـنُ	+	فِـيْ

Meaning	جَارٌ مَجْرُوْرٌ		Detached Pronoun		Preposition
on him (masculine)	عَـلَـيْـهِ	=	هُـوَ	+	عَـلٰـى
on them (masculine)	عَـلَـيْـهِـمْ	=	هُـمْ	+	عَـلٰـى
on you (masculine)	عَـلَـيْـكَ	=	أَنْـتَ	+	عَـلٰـى
on you all (masculine)	عَـلَـيْـكُـمْ	=	أَنْـتُـمْ	+	عَـلٰـى

on me	عَلَيَّ	=	أَنَا	+	عَلٰى
on us	عَلَيْنَا	=	نَحْنُ	+	عَلٰى

Meaning	جَارٌ مَجْرُوْرٌ		Detached Pronoun		Preposition
towards him (masculine)	إِلَيْهِ	=	هُوَ	+	إِلَى
towards them (masculine)	إِلَيْهِمْ	=	هُمْ	+	إِلَى
towards you (masculine)	إِلَيْكَ	=	أَنْتَ	+	إِلَى
towards you all (masculine)	إِلَيْكُمْ	=	أَنْتُمْ	+	إِلَى
towards me	إِلَيَّ	=	أَنَا	+	إِلَى
towards us	إِلَيْنَا	=	نَحْنُ	+	إِلَى

Meaning	جَارٌ مَجْرُوْرٌ		Detached Pronoun		Preposition
about him (masculine)	عَنْهُ	=	هُوَ	+	عَنْ
about them (masculine)	عَنْهُمْ	=	هُمْ	+	عَنْ
about you (masculine)	عَنْكَ	=	أَنْتَ	+	عَنْ
about you all (masculine)	عَنْكُمْ	=	أَنْتُمْ	+	عَنْ

about me	عَـنِّي	=	أَنَا	+	عَـنْ
about us	عَـنَّا	=	نَـحْـنُ	+	عَـنْ

<u>Note</u>: A question may come to all of us. Why it is بِـهِ and not بِـهُ, why it is فِـيْـهِ and not فِـيْـهُ ? This question will be answered in a later topic.

Exercises

1) State TRUE or FALSE: The Jaar-Majroor combination بِـهِ is present in the verse Quran (15:18:5).
2) State TRUE or FALSE: The Jaar-Majroor combination عَـلَـيْـكُـمْ (on you all) is not present in the verse Quran (15:18:20).
3) State TRUE or FALSE: The Jaar-Majroor combination عَـلَـيْـهِـمْ (on them) is present two times in the verse Quran (15:18:21).
4) State TRUE or FALSE: The Jaar-Majroor combination عَـنْـهُـمْ (About them) is present in the verse Quran (15:18:28).
5) State TRUE or FALSE: The Jaar-Majroor combination إِلَـيَّ (towards me) is present in the verse Quran (16:18:110).

<u>هَـمْـزَةُ الوَصَـلِ وَ هَـمْـزَةُ الْـقَـطَـعِ (Seq # 20)</u>

This is an important topic and needs attention. There are two Hamzas in Arabic language. They are هَـمْـزَةُ الْـوَصَـلِ and هَـمْـزَةُ الْـقَـطَـعِ . هَـمْـزَةُ الْـوَصَـلِ is read when the sentence or verse is started by it. It is represented by small ص on top of it. If this Hamza comes in the middle of sentence or verse then it is silent or ignored and is not read. The Hamza of اَلْ (the) is هَـمْـزَةُ

الْـوَصَـلِ. It is not read in the middle. Example: الْـجِـدارُ (The wall). وَ الْـجِـدَارُ (And the wall) In the second example, وَ joined directly to ل and ا is silent because it is هَـمْـزَةُ الْـوَصَـلِ.

هَـمْـزَةُ الْـقَـطَـع is always read irrespective of its location. It is represented by small ع neck on it. Example: إِنَّ (indeed).

This differentiation is generally given in Arabic font Quran copies.

Exercises

1) State TRUE or FALSE: The Hamza of the word اَلْـكِـتَـابُ (the book) is not read in the verse Quran (15:18:1) because it is هَـمْـزَةُ الْـوَصَـلِ.
2) State TRUE or FALSE: The Hamza of the word الـسَّـفِـيْـنَـةُ (the ship) is not read in the verse Quran (16:18:79) because it is هَـمْـزَةُ الْـوَصَـلِ.
3) State TRUE or FALSE: The Hamza of the word إِنَّ (indeed) in the verse Quran (16:18:94) is read because it is هَـمْـزَةُ الْـقَـطَـع.

مُـضَـاف مُـضَـافٌ إِلَـيْـهِ (Seq # 21)

In Arabic language there is no equivalent word for the English word "of". Nouns will undergo some changes to represent the concept for the English word "of". This construction or concept is called as مُـضَـافٌ مُـضَـافٌ إِلَـيْـهِ.

Let us try to construct مُـضَـافٌ مُـضَـافٌ إِلَـيْـهِ for the phrase "Book of Haamid". It is given in the below table.

Example: Construction steps for مُـضَـافٌ مُـضَـافٌ إِلَـيْـهِ (Book of Haamid)			
Steps	Description	noun2	noun1
1	Take two nouns in default مَـرْفُـوْعٌ case	حَـامِـدٌ	كِـتَـابٌ
2	Remove تَـنْـوِيْنٌ from the first noun to get مُـضَـافٌ	كِـتَـابُ	
3	Make the second noun مَـجْـرُوْرٌ to get مُـضَـافٌ إِلَـيْـهِ	حَـامِـدٍ	
4	Join steps 2 and 3	كِـتَـابُ حَـامِـدٍ	

Here كِـتَـابُ is مُـضَـافٌ and حَـامِـدٍ is مُـضَـافٌ إِلَـيْـهِ. Another example of مُـضَـافٌ مُـضَـافٌ إِلَـيْـهِ is below.

Example: Construction steps for مُـضَـافٌ مُـضَـافٌ إِلَيهِ (Night of the decree)			
Steps	Description	noun2	noun1
1	Take two nouns in default مَـرْفُـوْعٌ case	قَـدْرٌ	لَـيْـلَـةٌ

2	Remove تَـنْـوِيْنٌ from the first noun to get مُـضَـافٌ	لَـيْـلَـةُ
3	Make the second noun مَـجْـرُوْرٌ to get مُـضَـافٌ إِلَـيْـهِ	الْـقَـدْرِ
4	Join steps 2 and 3	لَـيْـلَـةُ الْـقَـدْرِ

Here لَـيْـلَـةُ is مُـضَـافٌ and الْـقَـدْرِ is مُـضَـافٌ إِلَـيْـهِ.

Below are the conditions of مُـضَـافٌ

i) It cannot have تَـنْـوِيْنٌ. By default it is مَـرْفُـوْعٌ.

ii) It cannot have اَلْ.

Below are the conditions of مُـضَـافٌ إِلَـيْـهِ

i) It is always مَـجْـرُوْرٌ.

ii) It can be definite or indefinite.

Exercises

1) State TRUE or FALSE: The phrase "Chapter of the cave" is written as سُـوْرَةُ الْـكَـهْـفِ and it is مُـضَـافٌ مُـضَـافٌ إِلَـيْـهِ.
2) State TRUE or FALSE: In the phrase سُـوْرَةُ الْـكَـهْـفِ the word سُـوْرَةُ is مُـضَـافٌ and it is مَـرْفُـوْعٌ.

3) State TRUE or FALSE: In the phrase سُـوْرَةُ الْكَـهْـفِ the word الْكَـهْـفِ is مُـضَـافٌ إِلَـيْـهِ and it is مَـجْـرُوْرٌ.
4) State TRUE or FALSE: In the construction of مُـضَـافٌ مُـضَـافٌ إِلَـيْـهِ , مُـضَـافٌ is not مَـرْفُـوْعٌ.
5) State TRUE or FALSE: In the construction of مُـضَـافٌ مُـضَـافٌ إِلَـيْـهِ, مُـضَـافٌ إِلَـيْـهِ is مَـجْـرُوْرٌ.

The difference between "Book of a student" and "Book of the student" (Seq # 22)

Let us try to construct مُـضَـافٌ مُـضَـافٌ إِلَـيْـهِ for the two phrases "Book of a student" and "Book of the student".

1) "Book of a student"

In this phrase if we observe the word student is indefinite. Thus مُـضَـافٌ إِلَـيْـهِ will be مَـجْـرُوْرٌ and indefinite. So it is كِـتَـابُ طَـالِـبٍ.

2) "Book of the student"

In this phrase, the word student is definite. Thus مُـضَـافٌ إِلَـيْـهِ will be مَـجْـرُوْرٌ and definite. So it is كِـتَـابُ الطَّـالِـبِ. Student is preceded with ال.

Hence, مُـضَـافٌ إِلَـيْـهِ can be indefinite or definite.

One more point to note that if مُـضَـافٌ إِلَـيْـهِ is definite then automatically مُـضَـافٌ will be definite.

Exercises

1) State TRUE or FALSE: The translation of the phrase “King of the ship” is مَلِكُ السَّفِيْنَةِ.
2) State TRUE or FALSE: The translation of the phrase “wall of the king” is not جِدَارُ الْمَلِكِ.
3) State TRUE or FALSE: The translation of the phrase “Ship of sea” is سَفِيْنَةُ بَحْرٍ.

Examples of مُضَافٌ مُضَافٌ إِلَيْهِ (Seq # 23)

Find below few more examples of مُضَافٌ مُضَافٌ إِلَيْهِ for better understanding.

Meaning	مُضَافٌ مُضَافٌ إِلَيْهِ
People of the paradise	أَصْحَابُ الْجَنَّةِ
People of the fire	أَصْحَابُ النَّارِ
People of the elephant	أَصْحَابُ الْفِيْلِ
Help of Allah	نَصْرُ اللهِ
Slave of Allah	عَبْدُ اللهِ
Mercy of Allah	رَحْمَةُ اللهِ
Messenger of Allah	رَسُوْلُ اللهِ

House of Allah	بَيْتُ اللهِ

Exercises

1) State TRUE or FALSE: The word نَبَاتٌ means plants. This word is present as مُضَافٌ in the verse Quran (15:18:45).
2) State TRUE or FALSE: The phrase "نَبَاتُ الْأَرْضِ" (plants of the earth) is مُضَافٌ مُضَافٌ إِلَيْهِ in the verse Quran (15:18:45).
3) State TRUE or FALSE: The word وَعْدٌ means promise. The phrase "Promise of Allah" is translated as وَعْدُ اللهِ.

Muzaaf-Muzaaf ilaihi with pronouns (Seq # 24)

Let us consider the phrase in English language "His book". For understanding purpose, it can be rewritten as "book of him". Thus it uses the concept of "of". Hence it is also a مُضَافٌ مُضَافٌ إِلَيْهِ in Arabic language. So, when the pronoun joins a noun then we get مُضَافٌ مُضَافٌ إِلَيْهِ. See example below.

Meaning	Muzaaf-Muzaaf ilaihi		Detached Pronoun		Noun
his book (book of him)	كِتَابُهُ	=	هُوَ	+	كِتَابُ
their book (book of them)	كِتَابُهُمْ	=	هُمْ	+	كِتَابُ

your book (book of you)	كِتَابُكَ	=	أَنْتَ	+	كِتَابُ
your all book (book of you all)	كِتَابُكُمْ	=	أَنْتُمْ	+	كِتَابُ
my book (book of mine)	كِتَابِيْ	=	أَنَا	+	كِتَابُ
our book (book of us)	كِتَابُنَا	=	نَحْنُ	+	كِتَابُ

In the above table كِتَابُ is مُضَافٌ and is in مَرْفُوْعٌ case while the endings هُ, هُمْ, كَ, كُمْ, يِ, نَا are the attached pronouns. These attached pronouns are مُضَافٌ إِلَيْهِ and مَجْرُوْرٌ.

Note: The رَبِّيْ (my lord) is مُضَافٌ مُضَافٌ إِلَيْهِ. It is read in Rukoo` and Sujood of الصَّلَاةُ (prayer).

Exercises

1) State TRUE or FALSE: The word آذَانٌ (ears) is مَرْفُوْعٌ. The phrase أَذَانُهُمْ means "their ears".
2) State TRUE or FALSE: The word قُلُوْبٌ (hearts) is مَرْفُوْعٌ. The phrase قُلُوْبُهُمْ means "their hearts".
3) State TRUE or FALSE: The phrase كَهْفُهُمْ means "their cave". This is not مُضَافٌ مُضَافٌ إِلَيْهِ.
4) State TRUE or FALSE: The phrase رَبُّنَا (our lord) is مُضَافٌ مُضَافٌ إِلَيْهِ.

5) State TRUE or FALSE: The phrase سَـفِـيْـنَـتِـيْ (my ship) is مُـضَـافٌ مُـضَـافٌ إِلَـيْـهِ.

Understanding Ya-Mutakallim (Seq # 25)

The letter ي in مُـضَـافٌ مُـضَـافٌ إِلَـيْـهِ of the first person singular is Ya-Mutakallim (ي of First person). It is the attached personal pronoun for the detached personal pronoun أَنَـا (i.e I). Consider the below example.

بَـيْـتِـيْ	=	أَنَـا	+	بَـيْـتُ

In the phrase بَـيْـتِـيْ there are two words. Its translation is "my house". The house (بَـيْـتُ) in this phrase is مَـرْفُـوْعٌ. But because of the power Ya-Mutakallim (it forces the preceding letter to take Kasrah while joining it), the Dhammah of بَـيْـتُ becomes Kasrah. Thus بَـيْـتُ in بَـيْـتِـيْ is مَـرْفُـوْعٌ. This same thing applies to all the Muzaaf-Muzaaf iliahis with Ya-Mutakallim. Such a thing our eyes cannot see but our mind can see if we understand.

Exercises

1) State TRUE or FALSE: The word رَبٌّ in the phrase رَبِّـيْ is مَـرْفُـوْعٌ.
2) State TRUE or FALSE: The word جِـدَارٌ in the phrase جِـدَارِيْ (my wall) is مَـرْفُـوْعٌ.
3) State TRUE or FALSE: The word حُـوْتٌ (fish) in the phrase حُـوْتِـيْ (my fish) is not مَـرْفُـوْعٌ.

Explaining Preposition + noun/pronoun = Jaar-Majroor, Noun + noun/pronoun = مُـضَـافٌ مُـضَـافٌ إِلَـيْـهِ (Seq # 26)

This is a revision topic. In the earlier sessions جَـارٌ مَجْرُوْرٌ and مُـضَـافٌ مُـضَـافٌ إِلَـيْـهِ have been learnt. Now a simple formula can be derived as follows.

Preposition + noun/pronoun = جَـارٌ مَجْرُوْرٌ

Examples:

فِـي الْبَـحْـرِ	=	الْبَـحْـرُ	+	فِـيْ

Translation: In the sea

مِـنْـهُ	=	هُـوَ	+	مِـنْ

Translation: From him

Noun + noun/pronoun = مُـضَـافٌ مُـضَـافٌ إِلَـيْـهِ

Examples:

كِـتَـابُ حَـامِـدٍ	=	حَـامِـدٌ	+	كِـتَـابُ

Translation: Book of Haamid

رَبُّـكَ	=	أَنْـتَ	+	رَبُّ

Translation: Your lord

Preposition before مُـضَـاف مُـضَـافٌ إِلَـيْـهِ (Seq # 27)

This topic is very important to understand. We know that, the preposition makes the noun after it into مَـجْـرُوْرٌ case. So if preposition comes before مُـضَـافٌ مُـضَـافٌ إِلَـيْـهِ then it makes مُـضَـافٌ into مَـجْـرُوْرٌ case. Examples are below.

In the path of Allah	فِيْ سَـبِـيْـلِ اللهِ	=	سَـبِـيْـلُ اللهِ	+	فِـيْ
From the punishment of Allah	مِـنْ عَـذَابِ اللهِ	=	عَـذَابُ اللهِ	+	مِـنْ
In night of the decree	فِيْ لَـيْلَةِ الْقَدْرِ	=	لَـيْـلَـةُ الْـقَـدْرِ	+	فِـيْ
In your book	فِيْ كِـتَـابِـكَ	=	كِـتَـابُـكَ	+	فِـيْ
On family/people of Mohammed	عَـلٰى اٰلِ مُـحَـمَّـدٍ	=	اٰلُ مُـحَـمَّـدٍ	+	عَـلٰى
In the name of Allah	بِـسْـمِ الـلّٰـهِ	=	اِسْمُ الـلّٰـهِ	+	بِ

Note: There are two meanings of اِسْـمٌ. They are **(a) noun and (b) name**. In the above example اِسْـمٌ is considered as name. The ا of اِسْـمٌ is هَـمْـزَةُ الْـوَصْـلِ. As it comes in the middle, it is ignored while writing and reading بِـسْـمِ الـلّٰـهِ.

Exercises

1) State TRUE or FALSE: The phrase مِـنْ اٰيٰـتِـنَـا (from our signs/verses) in the verse Quran (15:18:9) has both جَـارٌ مَـجْـرُوْرٌ and مُـضَـافٌ مُـضَـافٌ إِلَـيْـهِ.

2) State TRUE or FALSE: The phrase مِـنْ كِتَابِنَا (from our book) has both جَارٌ مَـجْـرُوْرٌ and مُـضَـافٌ مُـضَـافٌ إِلَيْهِ.
3) State TRUE or FALSE: The phrase فِـيْ قَـلْـبِكَ (in your heart) has both جَارٌ مَـجْـرُوْرٌ and مُـضَـافٌ مُـضَـافٌ إِلَيْهِ.

Adverbs (Seq # 28)

In Arabic language adverbs are also categorized as nouns. There are two kinds of adverb namely adverb of time and adverb of place. Example of adverb of time are قَـبْـلَ, بَـعْـدَ etc. Examples of adverb of place are مَـعَ, عِـنْـدَ, تَـحْـتَ etc. The adverb is termed as ظَـرْفٌ. The following table gives corresponding meanings of few adverbs.

Meaning	Adverb
after	بَـعْـدَ
before	قَـبْـلَ
with	مَـعَ
near/have	عِـنْـدَ
under	تَـحْـتَ
above	فَـوْقَ
between	بَـيْـنَ

near/have	لَـدَى
front	أَمَـامَ
behind	خَـلْـفَ

Exercises

1) State TRUE or FALSE: Read the verse Quran (15:18:32). The adverb of location بَـيْـنَ (between) is present in this verse.
2) State TRUE or FALSE: Read the verse Quran (16:18:86). The adverb of place عِـنْـدَ (near) is present in this verse.
3) State TRUE or FALSE: Read the verse Quran (16:18:93). The adverb of location بَـيْـنَ (between) is not present in this verse.

ظَـرْفٌ مُـضَـافٌ إِلَـيْـهِ (Seq # 29)

Adverb followed by a direct noun or pronoun will lead to a construction called as ظَـرْفٌ مُـضَـافٌ إِلَـيْـهِ.

Adverb + noun/pronoun = ظَـرْفٌ مُـضَـافٌ إِلَـيْـهِ

Examples are below.

Meaning	ظَـرْفٌ مُضَافٌ إِلَيْهِ	Noun/ Pronoun		ظَـرْفٌ

with Allah	مَعَ اللهِ	اللهُ	+	مَعَ
after the prayer	بَعْدَ الصَّلَاةِ	الصَّلَاةُ	+	بَعْدَ
near Allah	عِنْدَ اللهِ	اللهُ	+	عِنْدَ
before the sunset	قَبْلَ الْغُرُوْبِ	الْغُرُوْبُ	+	قَبْلَ
under the table	تَحْتَ الْمَكْتَبِ	الْمَكْتَبُ	+	تَحْتَ
with him	مَعَهُ	هُوَ	+	مَعَ
near them	عِنْدَهُمْ	هُمْ	+	عِنْدَ
near the door	لَدَى الْبَابِ	الْبَابُ	+	لَدَى
you have	لَدَيْكَ	أَنْتَ	+	لَدَى

Just a note that the alif of لَدَى (read as lada) changes to ي when مُضَافٌ إِلَيْهِ is a pronoun and this ي takes jazam (لَدَيْكَ).

Exercises

1) State TRUE or FALSE: In the phrase تَحْتَ السَّفِيْنَةِ (under the ship) the word السَّفِيْنَةِ is مُضَافٌ إِلَيْهِ and مَجْرُوْرٌ.
2) State TRUE or FALSE: In the verse Quran (16:18:94) بَيْنَ (between) is not present.

3) State TRUE or FALSE: In the verse Quran (16:18:95) بَيْـنَ (between) came two times and the attached pronouns كُمْ and هُـمْ are مُـضَـافٌ إِلَـيْـهِ and مَـجْـرُوْرٌ.

Demonstrative Pronouns (Seq # 30)

These pronouns are used to demonstrate some object and they all are definite. Below is the table of these pronouns. They are self-explanatory.

Meaning	Demonstrative Pronouns
this (Masculine)	هٰذَا
this (Feminine)	هٰذِهِ
that (Masculine)	ذٰلِكَ
that (Feminine)	تِـلْكَ
these (Masc./Fem.)	هٰـؤُلَآءِ
those (Masc./Fem.)	أُوْلَٰٓئِكَ

Exercises

1) State TRUE or FALSE: Read the verse Quran (15:18:15). هٰـؤُلَآءِ is present in this verse and it means "these (masculine/feminine)".
2) State TRUE or FALSE: Read the verse Quran (15:18:23). ذٰلِكَ is present in this verse.
3) State TRUE or FALSE: Read the verse Quran (15:18:24). هٰـذَا is not present in this verse.

4) State TRUE or FALSE: Read the verse Quran (15:18:31). أُوْلَٰٓئِكَ is present in this verse.
5) State TRUE or FALSE: Read the verse Quran (16:18:78). هٰذَا is not present in this verse.

Relative Pronouns (Seq # 31)

Relative pronouns relate or refer to other previously mentioned nouns. They literally mean "that/those which". The following are the relative pronouns in Arabic language and they all are definite.

Meaning	Relative Pronouns
that which (masculine)	الَّذِيْ
that which (feminine)	الَّتِيْ
those which (Masculine)	الَّذِيْنَ
those which (Feminine)	الّٰٓئِى or الّٰتِى

Note: As they occur rarely and as a reference, it is to note that الّٰتِى is present in Quran (4:4:15) and الّٰٓئِى is present in Quran (28:58:2).

Exercises

1) State TRUE or FALSE: Read the verse Quran (15:18:1). الَّذِي is present in this verse and referring to ﷲ.
2) State TRUE or FALSE: الَّذِيْنَ is present in the verse Quran (15:18:28). Its meaning is "those which (masculine/feminine)".
3) State TRUE or FALSE: Read the verse Quran (15:18:30). الَّذِيْنَ is present in this verse.

Particle of conjunction (حَرْفُ عَطْفٍ) (Seq # 32)

Particle of conjunction is used to connect words, sentences or statements etc. In Arabic language particle of conjunction is termed as حَرْفُ عَطْفٍ. Below is a table describing three of them with meanings. Other حَرْفُ عَطْفٍ will be discussed in upcoming topics.

Meaning	حَرْفُ عَطْفٍ
And	وَ
thus/then	فَ
then/(after that)/(there upon)	ثُمَّ

Effect of conjunction وَ on subsequent words (nouns) (Seq # 33)

Let us see the below construction.

فِي السَّمَاءِ

Its meaning is "in the sky". Now let us write "in the sky and earth". In this case we have to use حَـرْفُ عَـطْـفٍ which is وَ. The construction looks like as below.

فِـي الـسَّـمَـاءِ وَ الْأَرْضِ

In the above text it is clear that "the earth" is following the same case مَـجْـرُوْرٌ as that of "the sky". Thus particle of conjunction وَ changes the cases of subsequent nouns to the case of master noun (the first noun). In Arabic language it is described as مَـعْـطُـوْفٌ عَـلىٰ which means "connected to". So in the above statement "the earth" is connected to "the sky". It is said in Arabic language as

الْأَرْضِ مَـعْـطُـوْفٌ عَلىٰ   الـسَّـمَـاءِ

Note: الـنَّـاسِ is connected to الْـجِـنَّـةِ in the verse Quran (30:114:6). Its translation is "from the jinns and the mankind".

Exercises

1) State TRUE or FALSE: Read the verse Quran (15:18:9). The حَـرْفُ عَـطْـفٍ is present in this verse.
2) State TRUE or FALSE: Read the verse Quran (15:18:14). The word الْأَرْضِ is not connected to السَّـمَـوَاتِ.
3) State TRUE or FALSE: Read the verse Quran (15:18:17). This verse starts with حَـرُفُ عَـطْـفٍ.

4) State TRUE or FALSE: Read the verse Quran (15:18:26). The word الْأَرْضِ is مَـجْـرُوْرٌ because it is connected to السَّـمَـوَاتِ (the skies).
5) State TRUE or FALSE: Read the verse Quran (16:18:94). The word مَـأجُـوْجَ is connected to يَـأجُـوْجَ.

Chain of مُـضَـافٌ مُـضَـافٌ إِلَـيْـهِ (Seq # 34)

It is possible to have a chain of مُـضَـافٌ مُـضَـافٌ إِلَـيْـهِ. Let us take an example phrase 'Praise of your Lord". For our understanding we can rephrase it as "Praise of lord of your". "of" appeared twice in this phrase. So, it is chain of مُـضَـافٌ مُـضَـافٌ إِلَـيْـهِ. Let us attempt to construct it in Arabic language as below.

Lord of your = رَبُّـكَ

Here رَبُّ is مُـضَـافٌ and كَ is مُـضَـافٌ إِلَـيْـهِ. Now the praise will join in Arabic as below (praise + of + lord of your = praise of your lord).

حَـمْـدُ + رَبُّـكَ = حَـمْـدُ رَبِّـكَ

Because حَـمْـدُ is مُـضَـافٌ, رَبِّ becomes مُـضَـافٌ إِلَـيْـهِ and takes Kasrah. Thus رَبِّ is مُـضَـافٌ إِلَـيْـهِ for حَـمْـدُ and مُـضَـافٌ for كَ.

<u>Note:</u> "Favour of my lord" = "Favour of lord of mine" = فَـضْـلُ رَبِّـىْ

Exercises

1) State TRUE or FALSE: Read the verse Quran (15:18:27). This verse has a phrase which means in English as "from the book of your lord".
2) State TRUE or FALSE: The word ذِكْرٌ means remembrance. The phrase ذِكْرُ رَحْمَةِ رَبِّكَ is translated as "Remembrance of mercy of lord of your", which is nothing but "Remembrance of mercy of your lord".
3) State TRUE or FALSE: There is only one مُضَافٌ مُضَافٌ إِلَيْهِ in the phrase كِتَابُ اللهِ (Book of Allah).

Concept of Mabni (Seq # 35)

In Arabic language, nouns are declinable. It means that, they have مَرْفُوْعٌ, مَنْصُوْبٌ and مَجْرُوْرٌ cases with different forms. Some nouns don't change their form (Wherever you find them, they will be same) for مَرْفُوْعٌ, مَنْصُوْبٌ and مَجْرُوْرٌ cases. These nouns are called in Arabic language as مَبْنِيٌ. All the demonstrative pronouns and relative pronouns are مَبْنِيٌ.

Examples:

Case	Example
مَرْفُوْعٌ	هٰذَا
مَنْصُوْبٌ	هٰذَا
مَجْرُوْرٌ	هٰذَا

Case	Example

مَـرْفُـوْعٌ	اَلَّـذِيْنَ
مَـنْـصُـوْبٌ	اَلَّـذِيْنَ
مَـجْـرُوْرٌ	اَلَّـذِيْنَ

Exercises

1) State TRUE or FALSE: Read the verse Quran (15:18:6). The phrase بِـهٰـذَا is جَـارٌ مَـجْـرُوْرٌ , هٰـذَا is مَـجْـرُوْرٌ and مَـبْـنِـيٌ.
2) State TRUE or FALSE: Read the verse Quran (15:18:24). The phrase مِـنْ هٰـذَا is جَـارٌ مَـجْـرُوْرٌ , هٰـذَا is مَـجْـرُوْرٌ and مَـبْـنِـيٌ.
3) State TRUE or FALSE: Read the verse Quran (15:18:54). The phrase فِـيْ هٰـذَا is not جَـارٌ مَـجْـرُوْرٌ.

Learning 14 Personal Pronouns (Seq # 36)

In an earlier session, six personal detached pronouns have been learnt. Those are as below.

he (masculine)	هُـوَ
they all (masculine)	هُـمْ
you (masculine)	أَنْـتَ
you all (masculine)	أَنْـتُـمْ
I	أَنَـا
We	نَحْـنُ

14 personal pronouns will be learnt in this session. We will try to map them on right hand. Our hand has 15 cells across all the fingers. Forefinger will be taken first and following matrix will come.

Thumb	Fing.4	Fing.3	Fing.2	Fore Fing.1
أَنَا		أَنْتَ		هُوَ
نَحْنُ				
		أَنْتُمْ		هُمْ

Forefinger is representing third person masculine gender. Finger 2 is representing third person feminine gender. The finger 2 is new to us. Finger 3 and finger 4 are for second person masculine and feminine gender respectively, while the thumb is for the first person. Last cell of thumb is not being used. Just to remember again, first person is the person who is speaking, second person is the person who is listening to the first person (or speaker) and third person is the person who is not present (absent from the discussion between first person and the second person).

The duals are filled as below which are هُمَا and أَنْتُمَا. The translations are "they two" (same for masculine and feminine gender) and "you two" (same for masculine and feminine gender).

Thumb	Fing.4	Fing.3	Fing.2	Fore Fing.1
أَنَا		أَنْتَ		هُـوَ
نَـحْـنُ	(أَنْتُمَـا)	(أَنْتُمَـا)	هُـمَـا	هُـمَـا
		أَنْتُمْ		هُـمْ

The third person feminine singular is هِـيَ and third person feminine plural is هُـنَّ. The second person feminine singular is أَنْتِ and second person feminine plural is أَنْتُـنَّ. Thus the table now looks like below.

Thumb	Fing.4	Fing.3	Fing.2	Fore Fing.1
أَنَا	أَنْتِ	أَنْتَ	هِـيَ	هُـوَ
نَـحْـنُ	(أَنْتُمَـا)	(أَنْتُمَـا)	هُـمَـا	هُـمَـا
	أَنْتُـنَّ	أَنْتُمْ	هُـنَّ	هُـمْ

To understand more better the English translations of above table given below.

Thumb	Fing.4	Fing.3	Fing.2	Fore Fing.1
I	you (fem.)	You	She	He

We	you two (fem.)	you two	they two (fem.)	they two
	you all (fem.)	you all	they all (fem.)	they all

It is to note as a tip of remembrance that, duals for third person masculine and feminine gender (underlined) are same (هُـمَـا) and duals for second person masculine and feminine gender (in brackets) are same (أَنْـتُـمَـا). Practice these personal pronouns slowly on your right hand finger cells by saying them loudly, till the perfection is achieved.

Exercises

1) State TRUE or FALSE: The personal pronoun أَنَـا (I) is present in the verse Quran (15:18:39).
2) State TRUE or FALSE: The personal pronoun هِـيَ (she) is present in the verse Quran (15:18:42).
3) State TRUE or FALSE: The personal pronoun هُـوَ (he) is not present in the verse Quran (15:18:44).
4) State TRUE or FALSE: The personal pronoun هُـمْ (they) is not present in the verse Quran (15:18:50).
5) State TRUE or FALSE: The personal pronoun هُـمْ (they) is present in the verse Quran (16:18:104).

Jaar-Majroor with 14 pronouns (Seq # 37)

Upon learning 14 pronouns in the last topic, this is the right place to learn جَارٌّ مَجْرُوْرٌ with these 14 pronouns. A simple example is given below with preposition "from".

Thumb	Finger 4	Finger 3	Finger 2	Finger 1
أَنَا (مِنِّي)	أَنْتِ (مِنْكِ)	أَنْتَ (مِنْكَ)	هِيَ (مِنْهَا)	هُوَ (مِنْهُ)
نَحْنُ (مِنَّا)	أَنْتُمَا (مِنْكُمَا)	أَنْتُمَا (مِنْكُمَا)	هُمَا (مِنْهُمَا)	هُمَا (مِنْهُمَا)
	أَنْتُنَّ (مِنْكُنَّ)	أَنْتُمْ (مِنْكُمْ)	هُنَّ (مِنْهُنَّ)	هُمْ (مِنْهُمْ)

Likewise Jaar-Majroor constructions for other prepositions are as below.

جَارٌّ مَجْرُوْرٌ with preposition فِي					جَارٌّ مَجْرُوْرٌ with preposition لِ				
T	F4	F3	F2	F1	T	F4	F3	F2	F1
فِيَّ	فِيْكِ	فِيْكَ	فِيْهَا	فِيْهِ	لِيْ	لَكِ	لَكَ	لَهَا	لَهُ
فِيْنَا	فِيْكُمَا	فِيْكُمَا	فِيْهِمَا	فِيْهِمَا	لَنَا	لَكُمَا	لَكُمَا	لَهُمَا	لَهُمَا
	فِيْكُنَّ	فِيْكُمْ	فِيْهِنَّ	فِيْهِمْ		لَكُنَّ	لَكُمْ	لَهُنَّ	لَهُمْ

جَارٌّ مَجْرُوْرٌ with preposition بِ					جَارٌّ مَجْرُوْرٌ with preposition عَلٰى				
T	F4	F3	F2	F1	T	F4	F3	F2	F1
بِيْ	بِكِ	بِكَ	بِهَا	بِهِ	عَلَيَّ	عَلَيْكِ	عَلَيْكَ	عَلَيْهَا	عَلَيْهِ

بِنَا	بِكُمَا	بِكُمَا	بِهِمَا	بِهِمَا	عَلَيْنَا	عَلَيْكُمَا	عَلَيْكُمَا	عَلَيْهِمَا	عَلَيْهِمَا
	بِكُنَّ	بِكُمْ	بِهِنَّ	بِهِمْ		عَلَيْكُنَّ	عَلَيْكُمْ	عَلَيْهِنَّ	عَلَيْهِمْ

جَارٌ مَجْرُوْرٌ with preposition إِلٰى					جَارٌ مَجْرُوْرٌ with preposition عَنْ				
T	F4	F3	F2	F1	T	F4	F3	F2	F1
إِلَيَّ	إِلَيْكِ	إِلَيْكَ	إِلَيْهَا	إِلَيْهِ	عَنِّي	عَنْكِ	عَنْكَ	عَنْهَا	عَنْهُ
إِلَيْنَا	إِلَيْكُمَا	إِلَيْكُمَا	إِلَيْهِمَا	إِلَيْهِمَا	عَنَّا	عَنْكُمَا	عَنْكُمَا	عَنْهُمَا	عَنْهُمَا
	إِلَيْكُنَّ	إِلَيْكُمْ	إِلَيْهِنَّ	إِلَيْهِمْ		عَنْكُنَّ	عَنْكُمْ	عَنْهُنَّ	عَنْهُمْ

Exercises

1) State TRUE or FALSE: The translation of the word مِنْهَا is “from her”.
2) State TRUE or FALSE: The translation of the word مِنْكِ is “from you (feminine)”.
3) State TRUE or FALSE: The translation of the word مِنْهُنَّ is “from them (feminine plural)”.

Muzaaf-Muzaaf ilaihi with 14 pronouns (Seq # 38)

Upon learning 14 pronouns, this is the right place to learn مُـضَـافٌ مُـضَـافٌ إِلَـيْـهِ with these 14 pronouns. Two simple examples are given below for all the 14 pronouns.

Thumb	Finger 4	Finger 3	Finger 2	Finger 1
أَنَا (كِتَابِي)	أَنْتِ (كِتَابُكِ)	أَنْتَ (كِتَابُكَ)	هِيَ (كِتَابُهَا)	هُوَ (كِتَابُهُ)
نَحْنُ (كِتَابُنَا)	أَنْتُمَا (كِتَابُكُمَا)	أَنْتُمَا (كِتَابُكُمَا)	هُمَا (كِتَابُهُمَا)	هُمَا (كِتَابُهُمَا)
	أَنْتُنَّ (كِتَابُكُنَّ)	أَنْتُمْ (كِتَابُكُمْ)	هُنَّ (كِتَابُهُنَّ)	هُمْ (كِتَابُهُمْ)

Thumb	Finger 4	Finger 3	Finger 2	Finger 1
أَنَا (رَبِّي)	أَنْتِ (رَبُّكِ)	أَنْتَ (رَبُّكَ)	هِيَ (رَبُّهَا)	هُوَ (رَبُّهُ)
نَحْنُ (رَبُّنَا)	أَنْتُمَا (رَبُّكُمَا)	أَنْتُمَا (رَبُّكُمَا)	هُمَا (رَبُّهُمَا)	هُمَا (رَبُّهُمَا)
	أَنْتُنَّ (رَبُّكُنَّ)	أَنْتُمْ (رَبُّكُمْ)	هُنَّ (رَبُّهُنَّ)	هُمْ (رَبُّهُمْ)

Exercises

1) State TRUE or FALSE: The translation of the word كِـتَـابُـهَـا is "her book" and it is a مُـضَـافٌ مُـضَـافٌ إِلَـيْـهِ.
2) State TRUE or FALSE: The translation of the word رَبُّـهَـا is "her lord" and it is مُـضَـافٌ مُـضَـافٌ إِلَـيْـهِ.

3) State TRUE or FALSE: The word قَـوْمُـنَـا is present in the verse Quran (15:18:15). Its meaning is "our people" and it is مُـضَـافٌ مُـضَـافٌ إِلَـيْـهِ.

Specialty of five attached pronouns of هُـوَ, هُـمَـا, هُـمْ, هُـمَـا , هُـنَّ (Vocative harmony) (Seq # 39)

The five attached pronouns هُـوَ, هُـمَـا, هُـمْ, هُـمَـا and هُـنَّ will go through a small change for the purpose of vocative harmony (something easy to say). There is no Arabic grammar rule for this change.

Letter هـ of 5 attached pronouns هُـوَ, هُـمَـا, هُـمْ, هُـمَـا and هُـنَّ will get Kasrah (ـِ), If they are preceded by

i) the Arabic letter ي (Example: فِـيْـهِ) **or**
ii) an Arabic letter with Kasrah (ـِ) (Example: فِـيْ كِـتَـابِـهِـمْ)

This is the reason we say بِـهِـمْ instead of بِـهُـمْ and we say عَـلَـيْـهِـمْ instead of عَـلَـيْـهُـمْ etc. As one more example, observe the Kasrah (ـِ) on the letter هـ of 5 attached pronouns هُـوَ, هُـمَـا, هُـمْ, هُـمَـا , هُـنَّ in the below table with preposition "in".

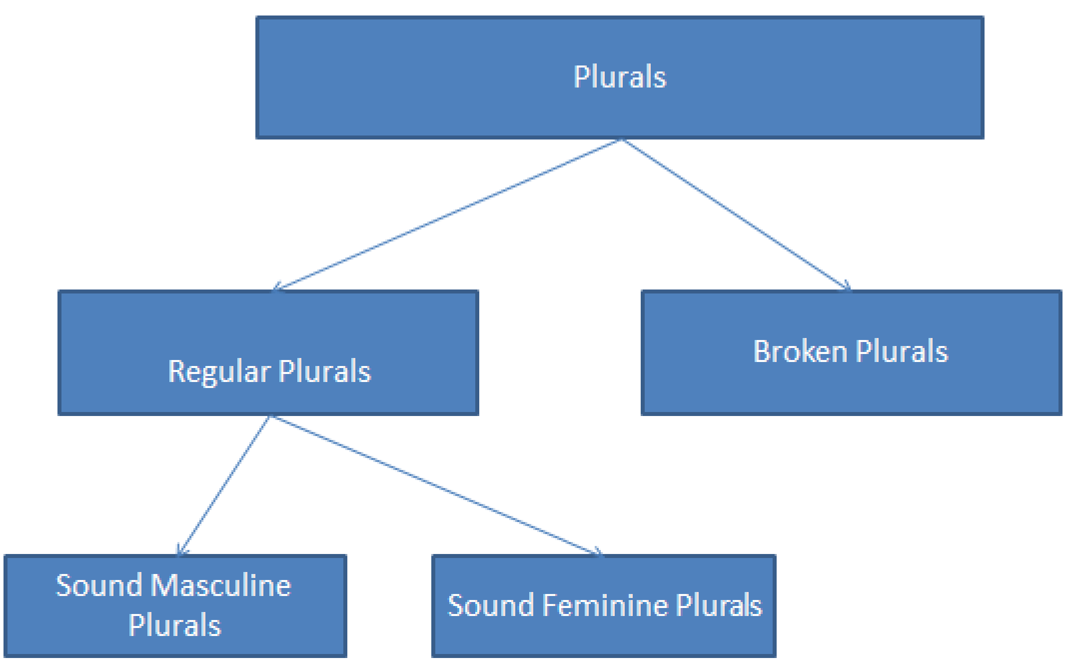
Thumb	Finger 4	Finger 3	Finger 2	Finger 1
أَنَـا (فِـيَّ)	أَنْـتِ (فِيْكِ)	أَنْـتَ (فِيْكَ)	هِيَ (فِيْهَا)	هُـوَ (فِيْهِ)
نَـحْـنُ (فِيْنَا)	أَنْـتُـمَـا (فِيْكُمَا)	أَنْـتُـمَـا (فِيْكُمَا)	هُـمَـا (فِيْهِمَا)	هُـمَـا (فِيْهِمَا)
	أَنْـتُنَّ (فِيْكُنَّ)	أَنْـتُـمْ (فِيْكُمْ)	هُـنَّ (فِيْهِنَّ)	هُـمْ (فِيْهِمْ)

No corresponding word for the English word 'it' (Seq # 40)

In Arabic language there is no corresponding word for the English word 'it'. We should use هُـوَ or هِـيَ for the English word 'it' according to the gender of the object. If the noun is masculine هُـوَ is used to refer it and if it is feminine هِـيَ is used to refer it.

Introduction to Arabic Plurals (Seq # 41)

Arabic plurals are categorized mainly into two categories, Regular plurals and Broken plurals. Regular plurals are further divided into sound masculine plurals and sound feminine plurals. Regular plurals will have regular forms (Masculine==> يـن , ون) and (Feminine ==> ات) in the end of the words.



Reader is recommended to keep this chart in mind.

Exercises

1) State TRUE or FALSE: In Arabic language plurals are divided into two broad categories namely: Regular plurals and Broken plurals.
2) State TRUE or FALSE: In Arabic language sound masculine plurals will ends with regular forms (وْن, يْـن).
3) State TRUE or FALSE: In Arabic language sound masculine plurals and sound feminine plurals are under the main category of broken plurals.

Sound masculine plurals (Seq # 42)

The sound masculine plurals are the plurals for masculine nouns. These plurals are sound because they have regular plural endings (regular pattern). They end with وْن in مَـرْفُـوْعٌ case (sign of مَـرْفُـوْعٌ is و) and يْــن in مَـنْـصُـوْبٌ and مَـجْـرُوْرٌ case (sign of مَـنْـصُـوْبٌ and مَـجْـرُوْرٌ is ي).

Observe the following table and their corresponding endings.

S.no	Singular	مَـرْفُـوْعٌ	مَـنْـصُـوْبٌ	مَـجْـرُوْرٌ
1	مُـسْـلِـمٌ	مُـسْـلِـمُـوْنَ	مُـسْـلِـمِـيْـنَ	مُـسْـلِـمِـيْـنَ
2	مُـؤْمِـنٌ	مُـؤْمِـنُـوْنَ	مُـؤْمِـنِـيْـنَ	مُـؤْمِـنِـيْـنَ
3	كَـافِـرٌ	كَـافِـرُوْنَ	كَـافِـرِيْـنَ	كَـافِـرِيْـنَ

4	صَابِرٌ	صَابِرُوْنَ	صَابِرِيْنَ	صَابِرِيْنَ
5	عَامِلٌ	عَامِلُوْنَ	عَامِلِيْنَ	عَامِلِيْنَ
6	مَاكِثٌ	مَاكِثُوْنَ	مَاكِثِيْنَ	مَاكِثِيْنَ

The meaning of مَاكِثٌ is "one who resides". Observer sound masculine plurals in the verse Quran (11:9:112).

Exercises

1) State TRUE or FALSE: In the verse Quran (15:18:2) the word الْمُؤْمِنِيْنَ is not مَرْفُوْعٌ.
2) State TRUE or FALSE: In the verse Quran (15:18:29) the phrase لِلظّٰلِمِيْنَ is Jaar-Majroor and ظٰلِمِيْنَ is مَجْرُوْرٌ.
3) State TRUE or FALSE: In the verse Quran (15:18:49), there are two sound masculine plurals (مُجْرِمِيْنَ and مُشْفِقِيْنَ).
4) State TRUE or FALSE: The verse Quran (15:18:50) has a Jaar-Majroor with sound masculine plural (ظٰلِمِيْنَ).
5) State TRUE or FALSE: The verse Quran (15:18:53) does not have any sound masculine plural.

Sound feminine plurals (Seq # 43)

Sound feminine plurals are the plurals for feminine gender singular nouns. They always end with ات. مَرْفُوْعٌ case has two Dhammah (two pesh), and

مَـنْـصُـوْبٌ, مَـجْـرُوْرٌ cases have two kasrah (two zair) (extreme specialty). See below examples carefully.

S.no	Singular	مَـرْفُـوْعٌ	مَـنْـصُـوْبٌ	مَـجْـرُوْرٌ
1	مُـسْـلِـمَـةٌ	مُـسْـلِـمَـاتٌ	مُـسْـلِـمَـاتٍ	مُـسْـلِـمَـاتٍ
2	مُـشْـرِكَـةٌ	مُـشْـرِكَـاتٌ	مُـشْـرِكَـاتٍ	مُـشْـرِكَـاتٍ
3	اٰيَـةٌ	اٰيٰـتٌ	اٰيٰـتٍ	اٰيٰـتٍ

Note: Observe sound masculine and feminine plurals in the verse Quran (22:33:35).

Exercises

1) State TRUE or FALSE: The plurals for the word كَـلِـمَـةٌ (a word) are كَـلِـمَـاتٌ (مَـرْفُـوْعٌ), كَـلِـمَـاتٍ (مَـنْـصُـوْبٌ) and كَـلِـمَـاتٍ (مَـجْـرُوْرٌ).
2) State TRUE or FALSE: The plural مَـجْـرُوْرٌ case of the word اٰيٰـتٌ (a sign, a verse) is present in the verse Quran (16:18:105).
3) State TRUE or FALSE: The plural مَـجْـرُوْرٌ case of the word كَـلِـمَـةٌ is present in the verse Quran (16:18:109).

Broken Plurals (Seq # 44)

Any plural that does not fall under sound category are broken plurals. It means that they will not have وْنَ, يْـنَ pattern of sound masculine plurals and اَت pattern of sound feminine plurals (they will have irregular or broken pattern). And these plurals may be triptote or diptote.

Below are some examples of broken plurals in the format (singular, plural, meaning) organized as 5 words per day to have easy practice and memorization.

Day # 1

(يَـوْمٌ, أَيَّامٌ, days), (قَـلْـبٌ, قُـلُـوْبٌ, hearts), (رَسُـوْلٌ, رُسُـلٌ, messengers), (كِـتَـابٌ, كُـتُـبٌ, books), (صَـدَرٌ, صُـدُوْرٌ, chests).

Day # 2

(رَجُـلٌ, رِجَـالٌ, men), (بَـيْـتٌ, بُـيُـوْتٌ, houses), (وَجْـهٌ, وُجُـوْهٌ, faces), (عِـنَـبٌ, اَعْـنَـابٌ, grapes), (رِيْـحٌ, رِيَـاحٌ, winds).

Day # 3

(جَـبَـلٌ, جِـبَـالٌ, mountains), (عَـمَـلٌ, اَعْـمَـالٌ, deeds), (عَـبْـدٌ, عِـبَـادٌ, servants), (عَـيْـنٌ, عُـيُـوْنٌ/اَعْـيُـنٌ, eyes), (نَـفْـسٌ, نُـفُـوْسٌ/اَنْـفُـسٌ, souls).

Day # 4

(مَـلَـكٌ, مَـلٰٓـئِـكَـةٌ ,angels), (اِمْـرَءَةٌ , نِـسَـاءٌ/نِـسْـوَةٌ, women), (شَـهْـرٌ, شُـهُـوْرٌ/اَشْـهُـرٌ, months) .

Exercises

1) State TRUE or FALSE: The broken plural word of the singular word “heart” is present in the verse Quran (15:18:14) and it is مُـضَـافٌ.

2) State TRUE or FALSE: The word كٰفِـرِيْـنَ in the verse Quran (16:18:100) is not a broken Plural.
3) State TRUE or FALSE: The broken plural word of the singular word "messenger" is present in the verse Quran (16:18:106) and it is مُـضَافٌ.

All the broken plurals are treated as feminine singular (Seq # 45)

In Arabic language broken plurals are treated as feminine singular. They are considered as feminine singular when referred by demonstrative pronouns, personal pronouns, relative pronouns and verbs. In the below table, demonstrative pronoun تِـلْـكَ (that {feminine singular}) is used for referring nouns which are broken plurals. Knowledge of broken plurals will come by time. The reader should keep on observing them. There are exceptions to this rule which will be explained later on.

Treatment as feminine singular	Phrase example	Broken plural	Reference
تِـلْـكَ الرُّسُـلُ	those messengers	رُسُـلٌ	Quran (3:2:253)
تِـلْـكَ الْأَمْـثَـالُ	those examples	أَمْـثَـالٌ	Quran (28:59:21)
تِـلْـكَ الْـاَيَّـامُ	those days	اَيَّـامٌ	Quran (4:3:140)

Duals (Seq # 46)

In Arabic language, Duals also have special pattern. مَـرْفُـوْعٌ case has اَنِ (aani) as ending. مَـنْـصُـوْبٌ and مَـجْـرُوْرٌ have يْـنِ (aiyni) as ending. See below table.

S.no	Singular	مَـرْفُـوْعٌ	مَـنْـصُـوْبٌ	مَـجْـرُوْرٌ
1	مُـسْـلِـمٌ	مُـسْـلِـمَانِ	مُـسْـلِـمَـيْـنِ	مُـسْـلِـمَـيْـنِ
2	رَجُـلٌ	رَجُلَانِ	رَجُـلَـيْـنِ	رَجُـلَـيْـنِ
3	يَـتِـيْـمٌ	يَـتِـيْـمَانِ	يَـتِـيْـمَـيْـنِ	يَـتِـيْـمَـيْـنِ

Note: (1) Observe the two easts and the two wests in the verse Quran (27:55:17) (Translation: {He is} Lord of the two easts and the two wests). In this verse they are مَـجْـرُوْرٌ because they are مُـضَـافٌ إِلَـيْـهِ.

(2) فِـيْ يَـوْمَـيْـنِ (in two days) is a جَـارٌ مَجْرُوْرٌ construction in the verse Quran (2:2:203).

Exercises

1) State TRUE or FALSE: The dual form of the word حِـزْبٌ (a party) is present in the verse Quran (15:18:12) and it is not مَـرْفُـوْعٌ.
2) State TRUE or FALSE: The two dual forms are present in the verse Quran (15:18:32) and they are of the words رَجُـلٌ (a man) and جَـنَّـةٌ (a garden).

3) State TRUE or FALSE: The dual form of the word "an orphan" is present in the verse Quran (16:18:82).

Adjectives (Seq # 47)

Adjective is a word that qualifies or describes a noun. As an example, in the phrase "tall man", the word "tall" is an adjective that is qualifying the noun "man". In English language the adjective comes before the noun being qualified. But in Arabic language the adjective comes after the noun being qualified. The adjective in Arabic is termed as نَعْتٌ or صِفَةٌ (property/quality). The noun being qualified is termed as مَنْعُوْتٌ or مَوْصُوْفٌ. The combination is called as نَعْتٌ مَنْعُوْتٌ. نَعْتٌ should match مَنْعُوْتٌ in the following.

1) Case

   If the مَنْعُوْتٌ is مَرْفُوْعٌ then نَعْتٌ should also be مَرْفُوْعٌ.

   If the مَنْعُوْتٌ is مَنْصُوْبٌ then نَعْتٌ should also be مَنْصُوْبٌ.

   If the مَنْعُوْتٌ is مَجْرُوْرٌ then نَعْتٌ should also be مَجْرُوْرٌ.

   Example of مَرْفُوْعٌ case: عَذَابٌ عَظِيْمٌ (a great torment, Quran (1:2:7))

   Example of مَنْصُوْبٌ case: قُرْءٰنًا عَرَبِيًّا (an Arabic Quran, Quran (12:12:2))

   Example of مَجْرُوْرٌ case: لِيَوْمٍ عَظِيْمٍ (for a great day, Quran (30:83:5))

2) Indefinite/Definite

If the مَـنْـعُـوْتٌ is indefinite then نَـعْـتٌ should also be indefinite.

Example: عَـدُوٌّ مُّـبِـيْـنٌ (clear enemy, Quran (2:2:168))

If the مَـنْـعُـوْتٌ is definite then نَـعْـتٌ should also be definite.

Example: الـصِّـرَاطَ الْـمُـسْـتَـقِـيْـمَ (the straight path, Quran (1:1:5))

3) Gender

If the مَـنْـعُـوْتٌ is masculine then نَـعْـتٌ should also be masculine.

Examples: بَـيْـتٌ كَـبِـيْـرٌ (A big house), أَخٌ صَغِيْرٌ (small brother)

If the مَـنْـعُـوْتٌ is feminine then نَـعْـتٌ should also be feminine.

Example: أُخْـتٌ صَـغِـيْـرَةٌ (small sister)

4) Number

If the مَـنْـعُـوْتٌ is dual then نَـعْـتٌ should also be dual.

Example: غُـلَامَـيْـنِ يَـتِـيْـمَـيْـنِ (two orphan boys, Quran(16:18:82))

If the مَـنْـعُـوْتٌ is plural then نَـعْـتٌ should also be plural.

Examples: (1) قَـوْمٍ مُّـجْـرِمِـيْـنَ (criminal people, Quran (27:51:32))

(2) قَـوْمٌ طَـاغُـوْنَ (transgressing people, Quran (27:51:53))

Exercises

1) State TRUE or FALSE: Read the verse Quran (15:18:2). The phrases بَـأْسًـا شَـدِيْـدًا (a severe punishment) and أَجْـرًا حَـسَـنًـا (a good reward) are نَـعْـتٌ مَـنْـعُـوْتٌ.

2) State TRUE or FALSE: Read the verse Quran (15:18:8). The phrase صَـعِـيْـدًا جُـرُزًا (a barren soil) is نَـعْـتٌ مَـنْـعُـوْتٌ.

3) State TRUE or FALSE: Read the verse Quran (15:18:74). The phrase شَيْأً نُّكْرًا (an evil thing) is not a نَعْتٌ مَنْعُوْتٌ.

No Arabic word for helping verbs of English like 'am', 'is', 'are' (Seq # 48)

In Arabic language there is no corresponding word for helping verbs of English like 'am', 'is', 'are' etc. In Arabic language there is no need of such helping verbs.

Example: He is a student. It is translated in Arabic as هُوَ طَالِبٌ.

This is a pen. It is translated in Arabic as هٰذَا قَلَمٌ.

Exercises

1) State TRUE or FALSE: The translation of the sentence "He is Mohammed" is هُوَ مُحَمَّدٌ.
2) State TRUE or FALSE: The translation of the sentence "She is Fatimah" is هِيَ فَاطِمَةُ.
3) State TRUE or FALSE: The translation of the sentence "This is a great success" is هٰذَا فَوْزٌ عَظِيْمٌ. The two words underlined are نَعْتٌ مَنْعُوْتٌ.

Introduction to Nominal sentence (Seq # 49)

Nominal sentence (الْجُمْلَةُ الْإِسْمِيَةُ) is a sentence that starts with a noun or pronoun. The basic structure of a nominal sentence is as below.

Nominal sentence = Subject (اَلْمُبْتَدَأُ) + predicate (الْخَبَرُ)

Subject is a noun or pronoun about which sentence is talking about. Predicate is a part of the sentence that tells us about the subject. Predicate provides some news or information about the subject. We should try to find out subject and predicate whenever we get a nominal sentence.

Example

He is Mohammed.

هُوَ مُحَمَّدٌ.

Here هُوَ is the subject, because the sentence is starting with it and the sentence is talking about it. مُحَمَّدٌ is the predicate, because it is giving the information about the subject هُوَ.

Exercises

1) State TRUE or FALSE: The sentence "He is a doctor" (هُوَ طَبِيْبٌ) is a nominal sentence because it starts with a noun (remember pronoun is under the category of noun in Arabic language).
2) State TRUE or FALSE: The word فَعَلَ means "he did". This word is a verb. The sentence فَعَلَ مُحَمَّدٌ (Mohammed did it) is not a nominal sentence because it starts with a verb فَعَلَ.
3) State TRUE or FALSE: The translation of the sentence "This is a great success" is هٰذَا فَوْزٌ عَظِيْمٌ. In this sentence هٰذَا is the subject.

Subject (اَلْـمُـبْـتَـدَأُ) is always مَـرْفُـوْعٌ (Seq # 50)

In the nominal sentence the subject is always مَـرْفُـوْعٌ. The subject is always noun or pronoun.

Examples

Subject	English translation	الْـجُـمْـلَـةُ الْإِسْـمِـيَـةُ
أَنَـا (مَـرْفُـوْعٌ)	I am a man (human).	أَنَـا بَـشَـرٌ
هٰـذَا (مَـرْفُـوْعٌ)	This is a book.	هٰـذَا كِـتَـابٌ
اَلْـكَـلْـبُ (مَـرْفُـوْعٌ)	The dog is on the wall.	اَلْـكَـلْـبُ عَلَى الْجِدَارِ
السَّفِيْنَةُ (مَـرْفُـوْعٌ)	The ship is in the sea.	السَّفِيْنَةُ فِي الْـبَـحْـرِ
الصَّـخْـرَةُ (مَـرْفُـوْعٌ)	The rock is big.	الصَّـخْـرَةُ كَـبِـيْـرَةٌ

Exercises

1) State TRUE or FALSE: The sentence “I am sick” (أَنَـا مَـرِيْـضٌ) is a nominal sentence. The subject is أَنَـا and it is مَـرْفُـوْعٌ.
2) State TRUE or FALSE: The sentence “This is a ship” (هٰـذِهِ سَـفِـيْـنَـةٌ) is a nominal sentence. The subject is هٰـذِهِ and it is مَـرْفُـوْعٌ.
3) State TRUE or FALSE: The sentence “She is Zainab” (هِـيَ زَيْـنَـبُ) is a nominal sentence. The subject is هِـيَ and it is مَـرْفُـوْعٌ.

Difference between a Sentence (جُـمْـلَـةٌ) and a phrase (شِـبْـهُ جُـمْـلَـةٍ) (Seq # 51)

A sentence is a group of words that provides a complete meaning and sense.

Sentence example: هُـوَ طَـبِـيْـبٌ (He is a doctor).

The above group of words provides a complete meaning.

A phrase is a group of words that does not provide a complete meaning or sense. Phrase is incomplete in meaning.

Phrase Example: عَـلَى الْـجِـدَارِ (on the wall)

The above group of words does not provide a complete meaning. Like a simple question to this phrase can be "What is there on the wall ?". Thus it needs an answer to make it meaningful.

Exercises

1) State TRUE or FALSE: فِي الْبَحْرِ (in the sea) is a complete sentence.
2) State TRUE or FALSE: كِـتَـابُ مُـحَـمَّـدٍ عَلَى الْـجِـدَارِ (Book of Mohammed is on the wall) is a complete sentence.
3) State TRUE or FALSE: ذٰلِـكَ مِـنْ اٰيٰـتِ اللّٰهِ (That is from the signs of Allah) is a complete sentence.

5 types of Predicate (خَبَرٌ) (Seq # 52)

Predicate (خَبَرٌ) in a nominal sentence is of 5 types as below. These types are as follows.

- One word
- Prepositional phrase (a phrase that includes a preposition)
- Adverb from adverbial phrase (a phrase that includes an adverb)
- A complete nominal sentence (الْجُمْلَةُ الْإِسْمِيَةُ)
- A complete verbal sentence (الْجُمْلَةُ الْفِعْلِيَةُ)

These types of predicates will be discussed in the next few topics.

One word predicate (Seq # 53)

Consider the following English questions and single word associated answers.

What is Mohammed ? Answer: doctor

What is this ? Answer: house

What is that ? Answer: wall

The answer or information or predicate in the above statements is just a single word. Thus a nominal sentence can have single word predicate.

Single word predicate is always مَـرْفُـوْعٌ and should match the subject in gender (masculine/feminine) and number (singular/dual/plural).

Examples

I am a human being.
أَنَـا بَـشَـرٌ
Sentence analysis أَنَـا = الْـمُـبْـتَـدَأُ بَـشَـرٌ = الْـخَـبَـرُ

Other similar examples are below in the table. The underlined words are predicates.

English sentence	Arabic sentence
He is Mohammed.	هُـوَ مُـحَـمَّـدٌ
This is a house.	هٰـذَا بَـيْـتٌ
This is an eye. (Eye is feminine)	هٰـذِهِ عَـيْـنٌ
I am sick.	أَنَـا مَـرِيْـضٌ
I am a doctor.	أَنَـا طَـبِـيْـبٌ
This is a wall.	هٰـذَا جِـدَارٌ

That is a cave.	ذٰلِكَ كَهْفٌ
That is a wall.	ذٰلِكَ جِدَارٌ
That is a book.	ذٰلِكَ كِتَابٌ
That is a ship.	تِلْكَ سَفِيْنَةٌ
Mohammed is a muslim.	مُحَمَّدٌ مُسْلِمٌ
Zainab is a muslim.	زَيْنَبُ مُسْلِمَةٌ
We are muslims.	نَحْنُ مُسْلِمُوْنَ
We are reformers.	نَحْنُ مُصْلِحُوْنَ
Allah is great.	اللّٰهُ أَكْبَرُ

Reader is strongly recommended to write simple nominal sentences with single word predicate for extra practice.

Note: Two single word predicates can come for one subject. Refer to the last part of Quran (1:2:137) and its appropriate translation is "He is the All-listener, the All-knower". Just observe that in English they are separated by a comma (,).

Exercises

1) State TRUE or FALSE: The translation of the sentence “The wall is tall” is الجِدَارُ طَـوِيْـلٌ. The word طَـوِيْـلٌ (tall) is the one word predicate (خَـبَـرٌ) in this sentence.
2) State TRUE or FALSE: The translation of the sentence “The ship is small” is الـسَّـفِـيْـنَـةُ صَـغِـيْـرَةٌ. The word صَـغِـيْـرَةٌ (small) is the one word predicate (خَـبَـرٌ) in this sentence.
3) State TRUE or FALSE: The translation of the sentence “He is an oppressor” is هُـوَ ظَـالِـمٌ. The word ظَـالِـمٌ (oppressor) is the one word predicate (خَـبَـرٌ) in this sentence.
4) State TRUE or FALSE: ذٰلِـكَ كِـتَـابٌ (That is a book) does not have single word predicate.
5) State TRUE or FALSE: هِـيَ زَيْـنَـبُ (She is Zainab) does not have single word predicate.

مُـضَـافٌ مُـضَـافٌ إِلَـيْـهِ comes in the position of subject or predicate (Seq # 54)

When مُـضَـافٌ مُـضَـافٌ إِلَـيْـهِ comes in the position of subject or predicate in the nominal sentence, then only مُـضَـافٌ will act as the subject or predicate. مُـضَـافٌ إِلَـيْـهِ is just some additional information to the sentence. See the example below, the word book is subject and it is مُـضَـافٌ.

Example 1: كِـتَـابُ حَـامِـدٍ عَلَى الْـجِـدَارِ (Book of Haamid is on the wall)

As another example below, the word daughter is predicate and it is مُـضَـافٌ. Note here that زَيْـنَـبَ is مَـجْـرُوْرٌ and diptote.

Example 2: أَنَـا بِـنْـتُ زَيْـنَـبَ (I am daughter of Zainab)

In the below example رَبٌّ is predicate.

Example 3: الـلّٰـهُ رَبُّـنَـا (Allah is our lord).

In the below example رَبٌّ is subject.

Example 4: رَبُّـنَـا الـلّٰـهُ (Our lord is Allah).

In the below example رَسُـوْلُ is predicate.

Example 5: مُـحَـمَّـدٌ رَّسُـوْلُ الـلّٰـهِ (Mohammed is messenger of Allah, Quran (26:48:29)).

Exercises

1) State TRUE or FALSE: بَـابُ الْـمَـسْـجِـدِ كَـبِـيْـرٌ (Door of the masjid is big) is a nominal sentence and بَـابُ is the subject (الْـمُـبْـتَـدَأُ).
2) State TRUE or FALSE: اِسْمُ الطّالِبِ حَامِدٌ (Name of the student is Haamid) is a nominal sentence and اِسْـمُ is the subject (الْـمُـبْـتَـدَأُ).
3) State TRUE or FALSE: الْـكَـعْـبَـةُ بَـيْـتُ اللهِ (The kaabah is house of Allah) is a nominal sentence and بَـيْـتُ is predicate (خَـبَـرٌ).

Prepositional phrase as a predicate (خَبَـرٌ) (second type) (Seq # 55)

Consider the following English question sentence and the associated answer.

Where is book of Haamid ? Answer: on the wall

The answer or information or predicate for the above question is a prepositional phrase. Thus a nominal sentence can have prepositional phrase as predicate. Examine the below sentence.

كِـتَـابُ حَـامِـدٍ عَـلَـى الْـجِـدَارِ (Book of Haamid is on the wall)

Sentence analysis with description in Arabic language is as below.

كِـتَـابُ = الْـمُـبْـتَـدَأُ وَ هُـوَ مُـضَـافٌ

حَـامِـدٍ = مُـضَـافٌ إِلَـيْـهِ

عَلَى الْجِدَارِ = جَـارٌ مَـجْـرُوْرٌ شِـبْـهُ جُـمْـلَـةٍ خَـبَـرٌ

So, the whole prepositional phrase is the predicate in this case. This prepositional phrase is providing us the information or خَـبَـرٌ about the book of Haamid. Another example is الْـحَـمْـدُ لِـلّٰـهِ (The praise is for Allah) where خَـبَـرٌ is a prepositional phrase. Few other examples are given below.

English sentence	Arabic sentence
He is in the masjid.	هُـوَ فِـي الْـمَـسْـجِـدِ

The ship is in the sea.	السَّـفِـيْـنَـةُ فِـي الْـبَـحْـرِ
I am in big house.	أَنَـا فِـيْ بَـيْـتٍ كَـبِـيْـرٍ
The pen is for Haamid.	الْـقَـلَـمُ لِـحَـامِـدٍ
He is from London.	هُـوَ مِـنْ لَـنْـدَنَ
This is from the favour of my lord.	هٰـذَا مِـنْ فَـضْـلِ رَبِّـىْ
The healing (cure) is from Allah.	الـشِّـفَـآءُ مِـنَ الـلّٰـهِ

Exercises

1) State TRUE or FALSE: In the sentence السَّـفِـيْـنَـةُ فِي الْـبَـحْـرِ (The ship is in the sea), فِي الْبَحْرِ is the prepositional phrase predicate (جَـارْ مَـجْـرُوْر شِـبْـهُ جُـمْـلَـةٍ خَـبَـرٌ).
2) State TRUE or FALSE: In the sentence مُـحَـمَّـدٌ فِي الْـكَـهْـفِ (Mohammed is in the cave), فِي الْـكَـهْـفِ is the prepositional phrase predicate (جَـارْ مَـجْـرُوْر شِـبْـهُ جُـمْـلَـةٍ خَـبَـرٌ).
3) State TRUE or FALSE: In the sentence كِـتَـابِـيْ عَلَى الْـجِـدَارِ (My book is on the wall) has prepositional phrase predicate.

Adverbial phrase as a predicate (خَبَــرٌ) (third type) (Seq # 56)

The third type of predicate is adverbial phrase. Consider the below example.

بَيْتِـيْ خَـلْفَ الْكَـهْفِ (My house is behind the cave)

Sentence analysis with description in Arabic language is as below.

بَيْتُ = الْمُبْتَدَأُ وَ هُـوَ مُـضَافٌ

ي= مُـضَـافٌ إِلَـيْهِ

خَـلْفَ = ظَـرْفٌ شِـبْهُ جُمْـلَةٍ خَبَــرٌ

الْكَـهْفِ = مُـضَـافٌ إِلَـيْهِ

Note that in the adverbial phrase we only consider the adverb as the predicate. The last word الْكَـهْفِ is considered as مُـضَـافٌ إِلَـيْهِ, but not as the part of predicate. Consider another example below.

الْـحَـقِـيْـبَـةُ تَـحْـتَ الْـمَـكْـتَـبِ (The purse is under the table).

Few more examples are given below.

English sentence	Arabic sentence
He is with Haamid.	هُـوَ مَعَ حَـامِدٍ
She is under the tree.	هِـيَ تَـحْـتَ الـشَّـجَـرَةِ

I am near the door.	أَنَا لَدَى الْبَابِ
We are with you (all).	نَحْنُ مَعَكُمْ
Allah is with the patient ones.	اللّٰهُ مَعَ الصّٰبِرِيْنَ

Exercises

1) State TRUE or FALSE: The translation of the sentence "The treasure is under the wall" is الْكَنْزُ تَحْتَ الْجِدَارِ. The word تَحْتَ is an adverbial phrase predicate.
2) State TRUE or FALSE: The translation of the sentence "The fish is under the ship" is الْحُوْتُ تَحْتَ السَّفِيْنَةِ. The word تَحْتَ is an adverbial phrase predicate.
3) State TRUE or FALSE: The sentence "The king is in the ship" (الْمَلِكُ فِي السَّفِيْنَةِ) has an adverbial phrase predicate.

Predicate can come before in nominal sentence (Seq # 57)

Consider the following statement.

مُلْكُ السَّمَاوَاتِ وَ الْأَرْضِ لِلّٰهِ

Its corresponding English translation is "The kingdom of heavens and earth is for Allah". The text لِلّٰهِ is الْخَبَرُ. In a nominal sentence it is possible that the predicate (الْخَبَرُ) can come in advance. The sentence with لِلّٰهِ (الْخَبَرُ) in advance is as below

لِـلّٰـهِ مُـلْـكُ الـسَّـمَـاوَاتِ وَ الْأَرْضِ

جَـارٌ مَـجْـرُوْرٌ شِـبْـهُ جُـمْـلَـةٍ خَـبَـرٌ مُـقَـدِّمْ = لِـلّٰـهِ (predicate in advance)

الْـمُـبْـتَـدَأُ وَ هُـوَ مُـضَـاف = مُـلْـكُ

مُـضَـافٌ إِلَـيْـهِ = السَّـمَـاوَاتِ

حَـرْفُ عَـطْـفٍ = و

الأَرْضِ = مَـجْـرُوْرٌ "is connected" to السَّـمَـاوَاتِ

Translation: For Allah, is the kingdom of heavens and earth.

Few more examples are below.

لَـهُـمْ أَجْـرٌ حَـسَـنٌ

Translation: For them, {there} is a good reward.

لَـهُـمْ عَـذَابٌ عَـظِـيْـمٌ Quran (1:2:7)

Translation: For them, {there} is a great torment (punishment).

فِي قُلُوبِهِمْ مَرَضٌ Quran (1:2:10)

Translation: In their hearts, {there} is a disease.

عِـنْـدَهٗ عِـلْـمُ الـسَّـاعَـةِ Quran (25:44:85)

Translation: with {near} him, is the knowledge of the Hour.

Note: Prepositional Phrase (جَارٌ مَجْـرُوْرٌ) or adverbial phrase (ظَـرْفٌ مُـضَـافٌ إِلَـيْـهِ) cannot be اَلْـمُـبْـتَـدَأُ in the nominal sentence.

Nominal sentence as Predicate (fourth type) (Seq # 58)

In a nominal sentence, a complete another nominal sentence can come as predicate. To identify this predicate, the whole sentence has to be observed. Let us take a simple example first then try to convert it such that another nominal sentence will come as predicate.

Bilal's son is a student. Its translation is وَلَـدُ بِـلالٍ طَـالِـبٌ. Now let us rephrase this English statement as "Bilal, his son is a student". This statement can be written as below with grammatical analysis.

بِـلَالٌ وَلَـدُهُ طَـالِـبٌ

Grammatical Analysis:

Arabic Words	Grammatical Analysis
بِـلَالٌ	اَلْـمُـبْـتَـدَأُ مَـرْفُـوْعٌ
وَلَـدُهُ طَـالِـبٌ	الْـجُـمْـلَـةُ الْـإِسْـمِـيَـةُ وَ هِـيَ خَـبَـرٌ لِـبِـلَالٍ
وَلَـدُ	اَلْـمُـبْـتَـدَأُ مَـرْفُـوْعٌ وَ هُـوَ مُـضَـافٌ
هُ	مُـضَـافٌ إِلَـيْـهِ مَجْـرُورٌ
طَـالِـبٌ	خَـبَـرٌ مَـرْفُـوْعٌ (خَـبَـرٌ type 1)

So the whole underlined sentence became a predicate for top level اَلْـمُـبْـتَـدَأُ Bilal. Few more examples are given in the below table.

English sentence	Arabic sentence
Bilal, he is in the house.	بِـلَالٌ هُـوَ فِـي الْـبَـيْـتِ
Book of Bilal, it is small.	كِـتَـابُ بِـلَالٍ هُـوَ صَـغِـيْـرٌ
Bilal, he is a teacher.	بِـلَالٌ هُـوَ مُـدَرِّسٌ
The disbelievers, they are the wrongdoers.	Last part of Quran (3:2:254)
The disbelievers, for them is a severe punishment.	Last part of Quran (25:42:26)
Those, for them is a painful punishment.	Last part of Quran (25:42:42)
People of paradise, they are the successful.	Last part of Quran (28:59:20)

Exercises

1) State TRUE or FALSE: The sentence مَلِكٌ وَلَدُهُ فِي السَّفِيْنَةِ (King's son is in the ship) has a nominal sentence as a predicate for مَلِكٌ as the top level subject.

2) State TRUE or FALSE: The sentence وَلَدُ الْمَلِكِ فِي السَّفِيْنَةِ (Son of the king is in the ship) does not have any another nominal sentence as predicate. But its predicate is a prepositional phrase predicate (فِي السَّفِيْنَةِ).

3) State TRUE or FALSE: The sentence بِنْتُ فَاطِمَةَ طَوِيْلَةٌ (Daughter of Fatimah is tall) has another nominal sentence as predicate.

Verbal sentence as Predicate (fifth type) (Seq # 59)

A verbal sentence is a sentence that starts with a verb. In a nominal sentence, a complete verbal sentence can come as predicate. Verbs are being discussed in upcoming topics. This topic has been included here for the purpose of completing the types of predicate. A simple example is as below to understand the sentence structure.

Example: Mohammed did. (مُحَمَّدٌ فَعَلَ). Here Mohammed is subject (الْمُبْتَدَأُ). فَعَلَ is a complete verbal sentence coming as a predicate.

Difference between "This book" and "This is a book" (Seq # 60)

If somebody says in English "this" then it does not convey a complete message. The listener will ask, what does it mean ? The term "this" can be anything. It can be a computer, table, house etc.

If somebody says in English "this book", then also it is not providing us the complete explanation about the book except that the term "book" has just substituted the term "this". Hence the phrase "this book" is also not a complete sentence. It is not giving any complete idea or information about the object "book".

Upon understanding it in English let us come to Arabic language. The term "this" is هٰذَا in Arabic language. هٰذَا is مَرْفُوْعٌ and definite by default. Book is substituting هٰذَا. So book should also have same characteristics of هٰذَا. So "this book" translates in the Arabic as

هٰذَا الْكِتَابُ

Here الْكِتَابُ is termed as بَدَلٌ and هٰذَا is termed as مُبْدَلٌ مِنْهُ. Badal should match all the characteristics of Mubdal Minhu. Now let us understand "This is a book". This statement is a complete sentence. Its translation is as below.

هٰذَا كِتَابٌ

In the above statement هٰـذَا is the subject and كِـتَـابٌ is the single word predicate.

Exercises

1) State TRUE or FALSE: Read the verse Quran (15:18:6). هٰذَا الْـحَـدِيْـثِ is a Badal - Mubdal Minhu construction.
2) State TRUE or FALSE: Read the verse Quran (15:18:54). هٰذَا الْـقُـرْأَنِ is Badal - Mubdal Minhu construction.
3) State TRUE or FALSE: The phrase ذٰلِكَ الْكِـتَـابُ (That book) is not a Badal - Mubdal Minhu construction.

Simple grammatical analysis of Arabic statements (Seq # 60A)

Let us try to do some grammatical analysis with the below vocabulary.

هٰـذَا (this), كِـتَـابٌ (book), حَـامِـدٌ (Haamid), عَـلَى (on), جِـدَارٌ (wall), تَـحْـتَ (under).

Let us demonstrate the book by using a demonstrative pronoun.

Arabic statement: هٰـذَا كِـتَـابٌ

English translation: This is a book.

Grammatical Analysis:

Arabic Words	Grammatical Analysis

هٰـذَا	اَلْـمُـبْـتَـدَأُ مَـرْفُـوْعٌ
كِـتَـابٌ	خَـبَـرٌ مَـرْفُـوْعٌ (خَـبَـرٌ type 1)

Let us make Haamid as book owner using the concept of مُـضَـافٌ مُـضَـافٌ إِلَـيْـهِ.

Arabic statement: هٰـذَا كِـتَـابُ حَـامِـدٍ

English translation: This is the book of Haamid.

Grammatical Analysis:

Arabic Words	Grammatical Analysis
هٰـذَا	اَلْـمُـبْـتَـدَأُ مَـرْفُـوْعٌ
كِـتَـابُ	خَـبَـرٌ مَـرْفُـوْعٌ وَ هُـوَ مُـضَـافٌ (خَـبَـرٌ type 1)
حَـامِـدٍ	مُـضَـافٌ إِلَـيْـهِ مَجْـرُورٌ

Let us keep the book of Haamid on the wall. We use the concept of Jaar-Majroor as خَـبَـرٌ.

Arabic statement: كِـتَـابُ حَـامِـدٍ عَلَى الْـجِـدَارِ

English translation: Book of Haamid is on the wall.

Grammatical Analysis:

Arabic Words	Grammatical Analysis
كِـتَـابُ	اَلْـمُـبْـتَـدَأُ مَـرْفُـوْعٌ وَ هُوَ مُـضَـافٌ
حَـامِـدٍ	مُـضَـافٌ إِلَـيْـهِ مَجْـرُورٌ
عَلٰى	حَـرْفُ جَـرٍّ
عَلَى الْـجِـدَارِ	جَارٌ مَجْـرُوْرٌ شِبْـهُ جُمْـلَـةٍ خَـبَـرٌ (type 2 خَـبَـرٌ)

Let us now, try to know the size of book of Haamid by using a single word خَـبَـرٌ.

Arabic statement: كِـتَـابُ حَـامِـدٍ صَـغِـيْـرٌ

English translation: Book of Haamid is small.

Grammatical Analysis:

Arabic Words	Grammatical Analysis
كِـتَـابُ	اَلْـمُـبْـتَـدَأُ مَـرْفُـوْعٌ وَ هُوَ مُـضَـافٌ
حَـامِـدٍ	مُـضَـافٌ إِلَـيْـهِ مَجْـرُورٌ
صَـغِـيْـرٌ	خَـبَـرٌ مَـرْفُـوْعٌ (type 1خَـبَـرٌ)

Let us keep book of Haamid under the wall by using adverbial phrase as خَـبَـرٌ.

Arabic statement: كِـتَـابُ حَـامِـدٍ تَـحْـتَ الْـجِـدَارِ

English translation: Book of Haamid is under the wall.

Grammatical Analysis:

Arabic Words	Grammatical Analysis
كِتَابُ	اَلْمُبْتَدَأُ مَرْفُوْعٌ وَ هُوَ مُضَافٌ
حَامِدٍ	مُضَافٌ إِلَيْهِ مَجْرُورٌ
تَحْتَ	ظَرْفٌ شِبْهُ جُمْلَةٍ خَبَرٌ (خَبَرٌ (type 3
الْجِدَارِ	مُضَافٌ إِلَيْهِ مَجْرُورٌ

Vocative particle يَا (Seq # 61)

The meaning of vocative particle يَا in English language is “Oh”. Example "Oh Mohammed", "Oh Abdullah" etc.

The rules for vocative particle are below.

1) If this particle is preceded with triptote person name noun like مُحَمَّدٌ, then the noun drops its تَنْوِيْنٌ as shown below.

يَا مُحَمَّدُ

Translation: Oh Mohammed.

As examples read the verses Quran (19:26:116) and Quran (19:26:167).

2) When it is preceded with a noun with ال , that is definite noun then اَيُّهَا for masculine noun and اَيَّتُهَا for feminine noun should be inserted before.

يَـأَيُّـهَا الـنَّاسُ

Translation: Oh mankind

Refer to Quran (30:89:27) for feminine example.

3) If this particle is preceded with مُـضَـافٌ مُـضَـافٌ إِلَـيْـهِ then it will make مُـضَـافٌ as مَـنْـصُـوْبٌ. See below when preceded before عَـبْـدُ اللهِ (worshipper of Allah), it became "Ya, Abdallah"

عَـبْـدُ اللهِ
يَـا عَبْدَ اللهِ

Let us take another Muzaaf-Muzaaf ilaihi رَبُّـنَـا (our lord) as an example. In order to say "Oh, our lord", the vocative particle يـَا will come before our lord. Thus the phrase will become as يَا رَبَّـــنَا. It makes the Muzaaf رَبُّ (مَـرْفُـوْعٌ) as رَبَّ (مَـنْـصُـوْبٌ). Sometimes it is seen that the vocative particle gets dropped leaving simply as رَبَّـــنَا. Under such a case, as the مُـضَـافٌ became مَـنْـصُـوْبٌ it has to be understood that يـَا is hidden before رَبَّـــنَا.

Let us take another example, رَبِّــيْ (my lord).

رَبِّــيْ = رَبُّ + ي

Adding the vocative particle يَا as below.

يَا + رَبُّ + ي

Because of يَا, رَبُّ (مَـرْفُـوْعٌ) will become رَبَّ (مَـنْـصُـوْبٌ).

يَا + رَبَّ + ي

Ya-Mutakallim (ي) forces رَبَّ to become رَبِّ by putting kasrah (ـِ) and the equation will become as below.

يَا + رَبِّ + ي

Now two things (يَـا and ي) will drop as below leaving only رَبِّ.

رَبِّ

Hence رَبِّيْ means "my lord" and without ي which is رَبِّ means "Oh, my lord" (This is a prayer/dua). Refer to Quran verses: Quran (16:19:4), Quran (16:20:25) and Quran (16:20:125) for رَبِّ.

Exercises

1) State TRUE or FALSE: Read the verse Quran (15:18:10). The vocative particle يَـا exists before the word رَبَّـنَـا and it translates as "Oh, our lord".
2) State TRUE or FALSE: Read the verse Quran (15:18:14). The vocative particle يَـا does not exist before the word رَبُّـنَـا and it translates as "Our lord".
3) State TRUE or FALSE: Read the verse Quran (16:18:109). The vocative particle يَـا does not exist before the word رَبِّـيْ and it translates as "my lord".

4) State TRUE or FALSE: The vocative particle يَا when comes before مُـضَـافٌ مُـضَـافٌ إِلَيْهِ then it will make مُـضَـافٌ as مَـنْـصُـوْبٌ.
5) State TRUE or FALSE: When the vocative particle يَا is preceded with a noun with ال , that is definite noun then اَيُّـهَا should be inserted before.

Interrogative particle (هَـلْ and أَ) (Seq # 62)

Interrogative particles are used to ask a question. Examples are given in the below table.

Arabic translation	English question
هَـلْ أَنْـتَ فِي الْـكَـهْـفِ ؟	Are you in the cave ?
هَـلْ أَنْـتَ فِي الْـسَّـفِـيْنَةِ ؟	Are you in the ship ?
أَ أَنْـتَ يُـوْسُـفُ ؟	Are you Yousuf ?

Exercises

1) State TRUE or FALSE: Read the verse Quran (16:18:103). Interrogative particle هَـلْ exists in this verse.
2) State TRUE or FALSE: The translation of the sentence "Are you on the wall ?" is هَـلْ أَنْـتَ عَلَى الْـجِـدَارِ ؟
3) State TRUE or FALSE: The translation of the sentence "Is this for you ?" is هَـلْ هٰـذَا لَـكَ ؟.

Adding emphasis to the sentence by ل (Seq # 63)

Consider the below sentence.

ذِكْـرُ اللّٰـهِ أَكْبَـرُ

The meaning of the above sentence is "Remembrance of Allah is great/(the greatest)". Now let us add an emphasis (giving **special importance** or adding **more value/weight**) to the sentence by adding **لامُ الْإِبْتِـدَاءِ (beginning ل).** It will be as below.

لَـذِكْـرُ اللّٰـهِ أَكْبَـرُ

The meaning of the above statement is now "**Indeed,** Remembrance of Allah is great/(the greatest)".

Few more examples are Quran (14:16:30) (...**Indeed**, home of hereafter is better...), Quran (14:16:41) (...**Indeed**, reward of hereafter is great...) and Quran (30:93:4) (**Indeed**, the hereafter is better for you than the present life).

Exercises

1) State TRUE or FALSE: Read the verse Quran (15:18:8). This verse has emphasis ل.
2) State TRUE or FALSE: Read the verse Quran (16:18:109). This verse has emphasis ل.

3) State TRUE or FALSE: The translation of the statement "**Indeed**, you are Yousuf" is لَأَنْتَ يُـوْسُفُ.

إِنَّ , the particle of emphasis and nasbin (Seq # 64)

A sentence can also be emphasized by إِنَّ. Consider the following sentence.

اَلْـمَـاءُ بَارِدٌ

Its meaning is "The water is cool". The grammatical analysis of the above statement is as below.

الْمُبْتَـدَاءُ = الْـمَـاءُ

الْـخَـبَـرُ = بَارِدٌ

Let us now emphasize it by (حَـرْفُ تَـوْكِـيْـدٍ وَ نَـصْـبٍ) إِنَّ. It is as explained below.

بَارِدٌ	الْـمَـاءَ	إِنَّ
خَـبَـرُ إِنَّ	اِسْـمُ إِنَّ (مَـنْـصُـوْبٌ)	حَـرْفُ تَـوْكِـيْـدٍ وَ نَـصْـبٍ

Now its meaning is "**Indeed**, the water is cool".

The particle of emphasis and nasbin (إِنَّ) brings the following changes in the sentence.

a) The terminology of اَلْمُبْتَدَاءُ will change to "Noun of Inna" which is اِسْمُ إِنَّ
b) The terminology of اَلْخَبَرُ will change to "Predicate of Inna" which is خَبَرُ إِنَّ
c) It will make the "Noun of Inna" (اِسْمُ إِنَّ) as مَنْصُوْبٌ.

Wherever we encounter إِنَّ, it is our duty to find اِسْمُ إِنَّ and it should be مَنْصُوْبٌ.

For one more example, refer to the last part of Quran (2:2:153). Its translation is "**Indeed**, Allah is with the patient ones".

Exercises

1) State TRUE or FALSE: The particle of emphasis and nasbin إِنَّ is not present in the verse Quran (15:18:30) and اِسْمُ إِنَّ is الَّذِيْنَ (مَنْصُوْبٌ).
2) State TRUE or FALSE: The particle of emphasis and nasbin إِنَّ is present in the verse Quran (16:18:94) and اِسْمُ إِنَّ is يَأْجُوْجَ (مَنْصُوْبٌ).
3) State TRUE or FALSE: The particle of emphasis and nasbin إِنَّ is present in the verse Quran (16:18:107) and اِسْمُ إِنَّ is الَّذِيْنَ (مَنْصُوْبٌ).

إِنَّ when joins with 14 pronouns (Seq # 65)

Consider the below statement which starts with a personal pronoun. Let us emphasize the below statement with إِنَّ.

هُوَ مُحَمَّدٌ (He is Mohammed)

In this case إِنَّ will join هُـوَ as below.

إِنَّـهُ	=	هُـوَ	+	إِنَّ

إِنَّـهُ مُـحَـمَّـدٌ

Its translation is now "<u>Indeed</u>, he is Mohammed". Here the attached pronoun هُ in إِنَّـهُ is اِسْـمُ إِنَّ and it is مَـنْـصُـوْبٌ. Below table provides us the complete 14 combinations of إِنَّ.

Thumb	finger 4	finger 3	finger 2	finger 1
أَنَا (إِنَّـنِـيْ/إِنِّـيْ)	أَنْتِ (إِنَّكِ)	أَنْتَ (إِنَّكَ)	هِـيَ (إِنَّهَا)	هُـوَ (إِنَّهُ)
نَـحْـنُ (إِنَّـنَا/إِنَّـا)	أَنْتُمَا (إِنَّكُـمَا)	أَنْتُمَا (إِنَّكُـمَا)	هُـمَـا (إِنَّـهُـمَا)	هُـمَـا (إِنَّـهُـمَا)
	أَنْتُنَّ (إِنَّكُنَّ)	أَنْتُمْ (إِنَّكُمْ)	هُنَّ (إِنَّـهُـنَّ)	هُـمْ (إِنَّـهُـمْ)

Exercises

1) State TRUE or FALSE: Read the verses Quran (15:18:7) and Quran (15:18:8). The word إِنَّـا (Indeed, we) is present in these two verses and attached pronoun نَـا is اِسْـمُ إِنَّ and it is مَـنْـصُـوْبٌ.
2) State TRUE or FALSE: Read the verse Quran (15:18:20). The word إِنَّـهُـمْ (Indeed, they all) is present in this verse and attached pronoun هُـمْ (they) is اِسْـمُ إِنَّ and it is مَـنْـصُـوْبٌ.

3) State TRUE or FALSE: Read the verse Quran (16:18:75). The word إِنَّكَ (Indeed, you) is present in this verse and attached pronoun كَ (you) is اِسْمُ إِنَّ and it is مَنْصُوْبٌ.

Ladder slider game of إِنَّ and لَ (Seq # 66)

Consider the following statement.

اَلْمَاءُ بَارِدٌ

Its meaning is "The water is cool". Let us first emphasize it with لامُ الْإِبْتِدَاءِ . So, it will be like below.

لَلْمَاءُ بَارِدٌ

Its meaning is "Indeed, the water is cool".

Now for the above statement, let us re-emphasize it with إِنَّ.

إِنَّ + لَلْمَاءُ بَارِدٌ

Two emphasis particles cannot co-exist as neighbours or side-by-side (one after another). So the coming إِنَّ makes (pushes) the لَ to slide farther in the statement and it becomes as below.

إِنَّ الْمَاءَ لَبَارِدٌ.

In the above statement, لَ left الْمَاءَ and joined بَارِدٌ . And الْمَاءَ became مَنْصُوْبٌ as it is اِسْمُ إِنَّ. Thus this is the ladder slider game of إِنَّ and لَ.

Double emphasis exists in the above statement with the presence of إِنَّ and لَ.

Exercises

1) State TRUE or FALSE: In the statement إِنَّ الْإِنْسَانَ لَفِيْ خُسْرٍ (Indeed/Verily, mankind is in loss) both إِنَّ and لَ exist.
2) State TRUE or FALSE: Read the verse Quran (15:18:8). Double emphasis exists in this verse with both إِنَّ and لَ.
3) State TRUE or FALSE: Read the verse Quran (15:18:58). Only single emphasis exists in this verse with لَ.

Triple emphasis (Seq # 67)

Assume the below statement.

أَنْتَ يُوْسُفُ (You are Yousuf).

It can be emphasized by لَ as below.

لَأَنْتَ يُوْسُفُ (Indeed, you are Yousuf).

The above nominal sentence can be made as خَبَرٌ for another أَنْتَ as الْمُبْتَدَاءُ. See below.

أَنْتَ لَأَنْتَ يُوْسُفُ (**You**, indeed you are Yousuf /* Underline text is coming as خَبَرٌ for **You***/).

Let us now emphasize the above statement further by إِنَّ. It becomes as below.

إِنَّ + أَنْتَ لَـأَنْتَ يُـوْسُفُ = إِنَّـكَ لَـأَنْتَ يُـوْسُفُ (Indeed you, indeed you are Yousuf) (In simple English translation: **Indeed** you are Yousuf).

In the above statement كَ is اِسْمُ إِنَّ and the sentence لَـأَنْتَ يُـوْسُفُ is خَـبَـرُ إِنَّ. Thus إِنَّ is the first emphasis. ل is the second emphasis. أَنْتَ is the third emphasis. This example is present in the verse Quran (13:12:90).

Sisters of إِنَّ (Seq # 68)

إِنَّ has six sisters. These sisters behave same as إِنَّ and make their subject as مَـنْـصُـوْبٌ. The terminology will also change accordingly, for example if أَنَّ comes then it will term subject as اِسْمُ أَنَّ and predicate as خَـبَــرُ أَنَّ.

Meanings	Sisters of إِنَّ
that	أَنَّ
it looks as if	كَأَنَّ
because	لِأَنَّ
but	لٰكِنَّ
wish	لَيْتَ
hope or fear	لَعَلَّ

Example (1)

The cave is far.

الكَهْـفُ بَعِيْدٌ.

Now let us use كَأَنَّ.

كَـأَنَّ الْكَهْفَ بَعِيـْدٌ.

The translation of the above statement is "It looks as if, the cave is far". الْكَهْفَ is إِسْمُ كَـأَنَّ and بَعِـيْـدٌ is خَـبَـرُ كَـأَنَّ.

Example (2)

For them there is good reward.

لَهُمْ أَجْـرٌ حَـسَـنٌ

Now let us use أَنَّ.

أَنَّ لَهُمْ أَجْـرًا حَـسَـنًا

The translation of the above statement is "that, for them there is a good reward". أَجْـرَ is إِسْـمُ أَنَّ and لَـهُـمْ is خَـبَـرُ أَنَّ مُـقَـدِّمْ.

Note: مُـحَـمَّـدًا is مَـنْـصُـوْبٌ in the statement "اَشْـهَـدُ أَنَّ مُـحَـمَّـدًا رَّسُـوْلُ اللّٰهِ" because it is إِسْـمُ أَنَّ.

Grammatical analysis (GA) of few Quranic verses (Seq # 68A)

This section deals with some GA of few Quranic verses as below.

Quran (23:37:4)

Arabic Words	Grammatical Analysis
إِنَّ	حَـرْفُ تَـوْكِـيْـدٍ وَ نَـصْـبٍ
اِلٰـهَ	اِسْـمُ إِنَّ مَـنْـصُـوْبٌ وَ هُـوَ مُـضَـافٌ
كُـمْ	مُـضَـافٌ إِلَـيْـهِ مَجْـرُورٌ
لَـ	لامُ تَـوْكِـيْـدٍ
وَاحِـدٌ	خَـبَـرُ إِنَّ مَـرْفُـوْعٌ

Approximate translation: Indeed/Verily your Ilaah (God) is one.

Quran (27:56:77)

Arabic Words	Grammatical Analysis
إِنَّ	حَـرْفُ تَـوْكِـيْـدٍ وَ نَـصْـبٍ
ـهُ	اِسْـمُ إِنَّ مَـنْـصُـوْبٌ
لَـ	لامُ تَـوْكِـيْـدٍ
قُـرْءٰنٌ	خَـبَـرُ إِنَّ مَـرْفُـوْعٌ وَ هُـوَ مَـنْـعُـوْتٌ
كَـرِيْمٌ	نَـعْـتٌ لِـقُـرْءٰنٍ

Approximate translation: Indeed it is noble/honorable Quraan.

Quran (29:68:4)

Arabic Words	Grammatical Analysis
وَ	حَـرْفُ عَـطْـفٍ

إِنَّ	حَـرْفُ تَـوْكِـيْـدٍ وَ نَـصْـبٍ
كَ	اِسْـمُ إِنَّ مَـنْـصُـوْبٌ
لَـ	لامُ تَـوْكِـيْـدٍ
عَـلٰـى	حَـرْفُ جَـرٍّ
عَـلٰـى خُـلُـقٍ	جَـارٌ مَـجْـرُوْرٌ شِـبْـهُ جُـمْـلَـةٍ خَـبَـرُ إِنَّ
عَـظِـيْـمٍ	نَـعْـتٌ لِـخُـلُـقٍ

Approximate translation: And verily, you (O Muhammad [sal-Allâhu 'alayhi wa sallam]) are on an exalted (standard of) character.

Reader is highly recommended to do grammatical analysis of the verses Quran (27:52:7), Quran (27:54:47), Quran (27:54:54), Quran (30:82:13), Quran (30:82:14) and Quran (30:86:13).

Usage of أَمْ and أَوْ (Seq # 69)

The meaning of the words أَمْ and أَوْ is same and it is "or". These words are conjunctions. The word أَمْ is used in the interrogative sentences while the word أَوْ is used in the non-interrogative sentences.

Examples

أَ مُـحَـمَّـدٌ أَنْـتَ أَمْ حَـامِـدٌ ؟ (Are you Mohammed or Haamid ?)

أَ فِي الْكَـهْـفِ أَنْـتَ أَمْ فِي السَّـفِـيْـنَـةِ ؟ (Are you in the cave or in the ship ?)

خَـرَجَ مُـحَـمَّـدٌ أَوْ حَـامِـدٌ (Mohammed or Haamid went out).

One note is that أ should precede the first thing in comparison and أَمْ should precede the second thing in comparison. So it is wrong to say أ أَنْتَ فِـيْ الْـكَـهْـفِ أَمْ فِـيْ الـسَّـفِـيْـنَـةِ ؟ To understand clearly, it is wrong to write أَنْتَ immediately after أ. أَنْتَ should come after الْـكَـهْـفِ. The correct sentence will be أ فِـيْ الْـكَـهْـفِ أَنْتَ أَمْ فِـيْ الـسَّـفِـيْـنَـةِ ؟

Exercises

1) State TRUE or FALSE: Read the verse Quran (15:18:20). The word أَوْ is present in this verse.
2) State TRUE or FALSE: Read the verse Quran (15:18:41). The word أَوْ is present in this verse.
3) State TRUE or FALSE: The correct translation of the English statement "Is dog present in the ship or on the wall ?" is أ فِـيْ الـسَّـفِـيْـنَـةِ كَـلْـبٌ أَمْ عَـلَى الْـجِـدَارِ ؟

Few more categories of diptotes (Seq # 70)

In this section we will discuss four more categories of diptote nouns.

1) Masculine proper nouns with ending "ta marboutah" (ة). Examples: حَـمْـزَةُ, أُسَـامَـةُ, طَـلْـحَـةُ etc.
2) Masculine proper nouns with ending ان. Examples: شَـعْـبَـانُ, رَمَـضَـانُ, عُـثْـمَـانُ, عَـفَّـانُ, عِـمْـرَنُ etc.

3) Adjectives on the pattern أَفْعَلُ. Examples: أَصْغَرُ (smaller), أَكْبَرُ (bigger) etc.
4) Broken plurals on the pattern مَفَاعِلُ and مَفَاعِيْلُ. Examples: مَسَاجِدُ (mosques), فَنَاجِيْنُ (cups). Quran (29:67:5) has a phrase بِمَصَابِيْحَ , which means "with lamps".

Exercises

1) State TRUE or FALSE: Read the verse Quran (15:18:7). أَحْسَنُ means best/better. This diptote noun is present in this verse.
2) State TRUE or FALSE: Read the verse Quran (15:18:24). أَقْرَبُ means "nearer" in English and it is a diptote noun. This verse has the "Jaar-Majroor" construction لِأَقْرَبَ.
3) State TRUE or FALSE: Read the verse Quran (15:18:34). أَكْثَرُ means "more than" in English and it is a diptote noun. This verse has this diptote noun.

Which (أَيٌّ) (Seq # 71)

The word أَيٌّ is always مُضَافٌ. The noun following it will be مُضَافٌ إِلَيْهِ.

Example: Which companion entered the cave ?

أَيُّ صَاحِبٍ دَخَلَ الْكَهْفَ ؟

The أَيٌّ declines as أَيٌّ (مَرْفُوْعٌ), أَيَّ (مَنْصُوْبٌ) and أَيِّ (مَجْرُوْرٌ). Attached pronouns can also present with أَيٌّ as shown in the below example.

Example: Which of them are best in deeds ?

أَيُّـهُـمْ أَحْـسَنُ عَـمَـلًا ؟

Exercises

1) State TRUE or FALSE: Read the verse Quran (15:18:12). حِـزْبٌ means party/group. Dual in مَـجْـرُوْرٌ case of this noun is حِـزْبَـيْـنِ. مُـضَـافٌ مُـضَـافٌ إِلَـيْـهِ construction exists in this verse which means "Which of the two groups".
2) State TRUE or FALSE: Read the verse Quran (15:18:19). The word أَيٌّ is present with هـا as attached pronoun.
3) State TRUE or FALSE: The word أَيٌّ does not decline.

Comparative and superlative degrees (Seq # 72)

The comparative degree is used to compare two things. For the comparative degree we use the noun on the pattern أَفْـعَـلُ followed by مِـنْ. These nouns are adjectives and are diptotes.

Example:

The ship is smaller than the cave.

الـسَّـفِـيْـنَـةُ أَصْـغَـرُ مِنَ الْـكَـهْـفِ

Mohammed is better than Haamid.

مُـحَـمَّـدٌ أَحْـسَـنُ مِـنْ حَـامِـدٍ

The superlative degree is used to represent the concepts like the best student, the worst result, the best doctor etc. For the superlative degree as well, we use the same noun on the pattern أَفْعَلُ followed by a noun in مَـجْـرُوْرٌ case.

Example:

Ibrahim is the best student in the school.

إِبْـرَاهِـيْمُ <u>أَحْـسَـنُ طَالِبٍ</u> فِي الْـمَـدْرَسَـةِ

Interrogative particle مَـا (Seq # 73)

The particle مَـا has many uses depending on the context. One of its uses is to ask a question. Its literal translated word in English language is "What". Example is shown below…

What is your name ?

مَـا اِسْـمُـكَ ؟

What is this ?

مَـا هٰـذَا ؟

When preposition comes before مَـا, then ending alif (ا) gets drop as below…

لِـمَ = مَـا + لِ (for what, why ?) Quran (28:61:2)

مِمَّ = مَا + مِنْ (from what ?) Quran (30:86:5)

عَمَّ = مَا + عَنْ (about what ?) Quran (30:78:1)

فِيْمَ = مَا + فِيْ (in what ?) Quran (30:79:43)

بِمَ = مَا + بِ (with what, because ?) Quran (14:15:54), Quran (19:27:35)

But it is also observed in Quran that, at some other places the ending alif (ا) remained as is. Reader is recommended to go through the Quran verses Quran (4:3:92) and Quran (4:3:99) for this observation.

Note: The word كَ is a preposition and its meaning is "like". So كَمَا means "**like what**". Examples: Quran (1:2:13), Quran (1:2:19) and Durood-e-Ibrahim.

Answering the question with بَلَى and نَعَمْ (Seq # 74)

In order to answer a question بَلَى and نَعَمْ are used. Literally نَعَمْ means 'yes' and بَلَى means 'why not' (of course). بَلَى is used to negate a negative question by expressing a phrase 'Yes of course' (special form of yes). Let us understand this by example.

Example

Asking the positive question to a person whose name is Mohammed.

Are you Mohammed ?

هَـلْ أَنْـتَ مُـحَـمَّـدٌ ؟

His answer can be...

نَـعَـمْ أَنَـا مُـحَـمَّـدٌ. (Yes, I am Mohammed)

Asking the negative question to a person whose name is Mohammed.

Are you not Mohammed ?

His answer can be...

بَلَى أَنَـا مُـحَـمَّـدٌ. (Yes of course /*Why not*/, I am Mohammed).

Duals of demonstrative pronouns هٰـذا, هٰـذِهِ, ذٰلِـكَ and تِـلْـكَ (Seq # 75)

The duals of demonstrative pronouns هٰـذَا, هٰـذِهِ, ذٰلِـكَ and تِـلْـكَ are following. It is to note that هٰـذَا, هٰـذِهِ, ذٰلِـكَ and تِـلْـكَ are مَـبْـنِـيٌ but their duals are declinable.

Case	Dual of هٰـذَا	Dual of هٰـذِهِ	Dual of ذٰلِـكَ	Dual of تِـلْـكَ
مَـرْفُـوْعٌ	هٰـذَانِ	هَـاتَـانِ	ذَانِـكَ	تَـانِـكَ
مَـنْـصُـوْبٌ	هٰـذَيْـنِ	هَـاتَـيْـنِ	ذَيْـنِـكَ	تَـيْـنِـكَ
مَـجْـرُوْرٌ	هٰـذَيْـنِ	هَـاتَـيْـنِ	ذَيْـنِـكَ	تَـيْـنِـكَ

Examples

These two are caves.

هٰـذَانِ كَـهَـفَانِ

Those two are gardens.

تَـانِكَ جَـنَّـتَـانِ

هَـاتَـيْـنِ is present in Quran (20:28:27), ذَانِـكَ is present in Quran (20:28:32) and هٰـذَانِ is present in verses Quran (16:20:63) and Quran (17:22:19).

Duals of relative pronouns الَّـــذِي and الَّـــتِي (Seq # 76)

The duals of relative pronouns الَّـذِي and الَّـتِي are the following. It is to note that الَّـذِي and الَّـتِي are مَـبْـنِـيٌ but their duals are declinable.

Case	Dual of الَّـذِي	Dual الَّـتِيof
مَـرْفُـوْعٌ	اَلَّـاذَانِ	الَّـتَانِ
مَـنْـصُـوْبٌ	الَّـذَيْـنِ	الَّـتَـيْـنِ
مَـجْـرُوْرٌ	الَّـذَيْـنِ	الَّـتَـيْـنِ

In Quran, example verse Quran (24:41:29) should be read with extreme care as plural (الَّـذِيْـنَ) and dual (الَّـذَيْـنِ) of الَّـذِي is present.

Introduction to verbal sentence (Seq # 77)

A verbal sentence is a sentence that starts with a verb. The formal structure of a verbal sentence is as below.

Verbal sentence = Verb + Doer (مَـرْفُـوْعٌ) + Object on which the action happened (مَـنْـصُـوْبٌ)

In Arabic language the verb is termed as فِـعْـلٌ. The doer is termed as فَـاعِـلٌ. The object on which the action happened is termed as مَـفْـعُـوْلٌ بِـهِ. The doer is a noun and it is always مَـرْفُـوْعٌ. The object on which the action happened is also a noun and it is always مَـنْـصُـوْبٌ.

As an example, consider the below statement.

قَـتَـلَ دَاوُدُ جَـالُـوْتَ

Translation: Dawood killed Jaloot.

قَـتَـلَ is a verb to kill. دَاوُدُ is the doer and it is مَـرْفُـوْعٌ. جَـالُـوْتَ is مَـفْـعُـوْلٌ بِـهِ and it is مَـنْـصُـوْبٌ. Note that دَاوُدُ and جَـالُـوْتُ are diptote nouns.

Exercises

1) State TRUE or FALSE: The sentence "Mohammed saw Haamid" (مُـحَـمَّـدٌ نَـظَـرَ حَـامِـدًا) is not a verbal sentence, because it does not start with a verb.

2) State TRUE or FALSE: The sentence "Mohammed helped Haamid" (مُحَمَّدٌ نَصَرَ حَامِدًا) is not a verbal sentence, because it does not start with a verb.
3) State TRUE or FALSE: The sentence "Mohammed is in the cave" (مُحَمَّدٌ فِي الْكَهْفِ) is not a verbal sentence but a nominal sentence and Mohammed is the subject.

Introduction to three radicals (or letters) (Seq # 78)

In Arabic language most of the verbs are trilateral. The trilateral verbs come with three radicals (or letters). The terminology in English used for this is: first radical (or first letter), second radical (or second letter) and third radical (or third letter). The corresponding terminology in Arabic language is mapped to the word (verb) فَعَلَ. First letter is termed as ف كَلِمَةٌ. Second letter is termed as ع كَلِمَةٌ. Third letter is termed as ل كَلِمَةٌ. For example consider the verbs جَمَعَ (He collected) and نَصَرَ (He helped). The below table explains their first, second and third letters.

Trilateral verb					
Example # 1 (He collected)			Example # 2 (He helped)		
عَ	مَ	جَ	رَ	صَ	نَ
ل كَلِمَةٌ	ع كَلِمَةٌ	ف كَلِمَةٌ	ل كَلِمَةٌ	ع كَلِمَةٌ	ف كَلِمَةٌ
Third letter	Second letter	First letter	Third letter	Second letter	First letter

Note: The specimen word فَــعَـــلَ itself is a verb and its meaning is "He did".

Exercises

1) State TRUE or FALSE: In the verb نَـظَـرَ (he saw) the ف كَلِمَـةٌ is ن, عَ كَلِمَـةٌ is ظ and ل كَلِمَـةٌ is ر.
2) State TRUE or FALSE: In the verb قَـتَـلَ (he killed) the ف كَلِمَـةٌ is ق, ع كَلِمَـةٌ is ت and ل كَلِمَـةٌ is ل.
3) State TRUE or FALSE: In the verb جَـمَـعَ (he collected) the ل كَلِمَـةٌ is ع.

Transitive verbs and Intransitive verbs (Seq # 79)

Verbs are of two kinds namely transitive verb and intransitive verb. Transitive verb needs an object. In Arabic language, this object is termed as مَـفْـعُـوْلٌ بِـهٖ. To determine if a verb is transitive, ask two questions to the verb. These questions are What ? or Whom ? If the verb needs an answer then it is transitive verb. Let us take an example verb "To see". In Arabic it is نَـظَـرَ. If we ask the question, See What ? then it needs an answer. That answer is the object (مَـفْـعُـوْلٌ بِـهٖ). Thus نَـظَـرَ is a transitive verb. Let us take another example verb "he went". In Arabic it is ذَهَـبَ. The above two questions cannot be raised to this verb ذَهَـبَ. Thus it does not need any object and the verb ذَهَـبَ is an intransitive verb.

The object to the verb (مَفْعُوْلٌ بِهٖ) is always مَنْصُوْبٌ.

Exercises

1) State TRUE or FALSE: The questions What ? or Whom ? can be raised to the verb قَتَلَ (he killed), so it is a transitive verb.
2) State TRUE or FALSE: The questions What ? or Whom ? can be raised to the verb جَعَلَ (he made), so it is a transitive verb.
3) State TRUE or FALSE: The verb ذَهَبَ (he went) is a transitive verb.

Characteristics of the root of the verb (Seq # 80)

Study of the Arabic verbs always start with discussing the main root of the verb. The root of the verb has the following characteristics.

1) The root verb is always in the **past tense (past form)**
2) The **doer (فَاعِلٌ)** of the root verb is always the **third person**
3) The **doer (فَاعِلٌ)** of the root verb is always **masculine**
4) The **doer (فَاعِلٌ)** of the root verb is always **singular**
5) The **doer (فَاعِلٌ)** of the root verb is hidden inside the verb itself

By considering points 2, 3 and 4 the doer of the root verb is always **he (هُوَ)**.

Example

فَتَحَ (he opened)

The above verb is in the past tense, doer is a third person masculine singular (he).

Important Baabs (Chapters) of verb (Seq # 81)

Verbs are classified under the chapters or categories. Those are as below

1) Baab Fataha (فَـتَـحَ) (a-a group)
2) Baab Nasara (نَـصَـرَ) (a-u group)
3) Baab Zaraba (ضَـرَبَ) (a-i group)
4) Baab Sami`a (سَـمِعَ) (i-a group)
5) Baab karuma (كَـرُمَ) (u-u group)
6) Baab Hasiba (حَسِبَ) (i-i group)

The representation of a-a, a-u, a-i, i-a, u-u, and i-i groups will be discussed later on. Few of the subsequent topics are related to some of these important baabs.

Note: Reader is recommended to memorize the below table before going to the next topic. This will help to learn verbs easily. تَ, تُـمَا, تُـمْ, تِ, تُـمَا, تُـنَّ, تُ, نَـا are the doers.

Thumb	Fing.4	Fing.3	Fing.2	Fing.1
تُ	تِ	تَ		
نَـا	تُـمَا	تُـمَا		

	تُـنَّ	تُـمْ		

Understanding Baab فَـتَـحَ session # 1 (Seq # 82)

In this topic the verb "open" will be discussed. In one of the earlier topic, 14 personal pronouns have been discussed. These personal pronouns have been mapped to the right hand finger cells. First finger (forefinger) was mapped to three personal pronouns namely: هُـوَ (he), هُـمَـا (they two) and هُـمْ (they all). In English language upon using the verb "open" with these three pronouns the sentences will be: "He opened" , "They two opened" and "They all opened". In Arabic language the root verb for "open" is فَـتَـحَ. This Arabic verb changes its forms as below for the forefinger mapped personal pronouns. This change in the verb structure for each personal pronoun is called as conjugation. The below table shows the addition of the doer to the main verb form to get the structure related to the associated doer.

Meaning	Doer	Verb Structure	Detached Pronoun
He opened	Hidden	فَـتَـحَ	هُـوَ
They two opened	ا	فَـتَـحَ + ا = فَـتَـحَـا	هُـمَـا

They all opened	و	فَتَـحَ + و = فَـتَـحُـوْا	هُـمْ

In case of the root form فَـتَـحَ the doer (he) is hidden in the verb itself. But the doer can come in the sentence when needed. This concept is same for all the verbs in Arabic language. In case of فَـتَـحَـا the doer (they two) is the attached alif ا . In case of فَـتَـحُـوْا the doer (they all) is the attached و. The single ا in the last is the spelling rule, which we will discuss later. All these doers are in مَـرْفُـوْعٌ case. This concept is same for all the verbs in Arabic language, because doers are always مَـرْفُـوْعٌ.

Exercises

1) State TRUE or FALSE: Third person masculine pronoun conjugations of the verb رَفَعَ (he raised) is (رَفَعَ, رَفَـعَـا, رَفَـعُـوْا), of the verb جَـعَـلَ (he made) is (جَـعَـلَ, جَـعَـلَا, جَـعَـلُـوْا), and of the verb جَـمَـعَ (he collected) is (جَـمَـعَ, جَـمَـعَـا, جَـمَـعُـوْا).
2) State TRUE or FALSE: The doer (فَـاعِـلٌ) in the verb form مَـنَـعُـوْا (They stopped) is the Arabic letter و.
3) State TRUE or FALSE: The meaning of the verb form ذَهَـبَـا is “They two went”.
4) State TRUE or FALSE: The doer (فَـاعِـلٌ) is not hidden in رَفَـعَ (he raised/elevated).
5) State TRUE or FALSE: The meaning of the verb form رَفَـعَـا is “They two raised”.

Understanding Baab فَـتَـحَ session # 2 (Seq # 83)

In the earlier topic, the verb structure for third person masculine gender (singular, dual and plural) was learnt. The verb structure for feminine gender is given in the below table. These personal pronouns mapped to second finger of right hand (it has been learnt earlier).

Meaning	Doer	Verb Structure	Detached Pronoun	Explanation
She opened	Hidden (ت is not the doer)	فَـتَـحَ + ت = فَـتَـحَـتْ	هِـيَ	Add ت to فَـتَـحَ
They two (Fem.) Opened	ا	فَـتَـحَـتْ + ا = فَـتَـحَـتَا	هُـمَـا	Add ا to فَـتَـحَـتْ
They all (Fem.) Opened	نَ	فَـتَـحْ + نَ = فَـتَـحْـنَ	هُـنَّ	Take فَـتَـحَ and put sukoon (ـْ) on ح and add ن

In the case of "She opened" the doer is hidden. But the doer can come in the sentence if needed. The ending ت in the verb structure is called as "ت

of woman". This ت will come for all the Arabic verbs for third person feminine singular personal pronoun (she).

From هُنَّ , the third letter (in this case ح) till all other subsequent personal pronouns will get sukoon (ـْ). This is same for all the Arabic verbs.

Exercises

1) State TRUE or FALSE: Third person feminine pronoun conjugations of the verb بَعَثَ (he reached/raised) is (بَعَثَتْ, بَعَثَتَا, بَعَثْنَ), of the verb ذَهَبَ (he went) is (ذَهَبَتْ, ذَهَبَتَا, ذَهَبْنَ), and of the verb صَلَحَ (he became pious) is (صَلَحَتْ, صَلَحَتَا, صَلَحْنَ).
2) State TRUE or FALSE: The doer (فَاعِلٌ) is hidden in the verb form ذَهَبَتْ (she went).
3) State TRUE or FALSE: The meaning of the verb form صَلَحَتَا is "They two (feminine) became pious".
4) State TRUE or FALSE: The doer (فَاعِلٌ) in the verb form بَعَثْنَ (They all (fem.) reached/raised) is ن.
5) State TRUE or FALSE: From هُنَّ till the pronoun نَحْنُ the third letter in the past tense verb forms will have sukoon (ـْ).

Understanding Baab فَتَحَ session # 3 (Seq # 84)

In the earlier topic, the verb structure for third person feminine gender was learnt. Proceeding further, third finger personal pronouns representing second person masculine gender will be discussed in this topic. Second

person masculine gender personal pronouns are أَنْتَ, أَنْتُمَا and أَنْتُمْ. The associated verb structure looks like below.

Meaning	Doer	Verb Structure	Detached Pronoun
You Opened	تَ	فَتَحْ + تَ = فَتَحْتَ	أَنْتَ
You two Opened	تُمَا	فَتَحْ + تُمَا = فَتَحْتُمَا	أَنْتُمَا
You all Opened	تُمْ	فَتَحْ + تُمْ = فَتَحْتُمْ	أَنْتُمْ

It is to be observed that the third letter (in this case ح) has sukoon (ـْ) in the above table.

Exercises

1) State TRUE or FALSE: Second person masculine pronoun conjugations of the verb فَعَلَ (he did) is (فَعَلْتَ, فَعَلْتُمَا, فَعَلْتُمْ).
2) State TRUE or FALSE: Second person masculine pronoun conjugations of the verb جَهَزَ (he became ready) is (جَهَزْتَ, جَهَزْتُمَا, جَهَزْتُمْ).
3) State TRUE or FALSE: Second person masculine pronoun conjugations of the verb خَدَعَ (he deceived) is (خَدَعْتَ, خَدَعْتُمَا, خَدَعْتُمْ).

4) State TRUE or FALSE: The doer (فَاعِلٌ) in the verb form جَـهَـزْتُـمْ (You all (masc.) became ready) is تُـمْ.
5) State TRUE or FALSE: The doer (فَاعِلٌ) in the verb form خَـدَعْـتَ (You (masc.) deceived) is تَ.

Understanding Baab فَـتَـحَ session # 4 (Seq # 85)

In the earlier topic, the verb structure for second person masculine gender was learnt. Here second person feminine gender will be discussed which are أَنْـتِ, أَنْـتُـمَا and أَنْـتُـنَّ. The associated verb structure of فَـتَـحَ looks like below.

Meaning	Doer	Verb Structure	Detached Pronoun
You (fem.) Opened	تِ	فَـتَـحَ + تِ = فَـتَـحْـتِ	أَنْـتِ
You two (fem.) Opened	تُـمَا	فَـتَـحْ + تُـمَا = فَـتَـحْـتُـمَا	أَنْـتُـمَا
You All (fem.) Opened	تُـنَّ	فَـتَـحْ + تُـنَّ = فَـتَـحْـتُـنَّ	أَنْـتُـنَّ

It is to note that, the dual form is same for masculine and feminine gender (discussed in previous topic) which is فَتَحْتُمَا.

Exercises

1) State TRUE or FALSE: Second person feminine pronoun conjugations of the verb خَشَعَ (he feared) is (خَشَعْتِ, خَشَعْتُمَا, خَشَعْتُنَّ).
2) State TRUE or FALSE: Second person feminine pronoun conjugations of the verb خَلَعَ (he removed, he kept separate) is (خَلَعْتِ, خَلَعْتُمَا, خَلَعْتُنَّ).
3) State TRUE or FALSE: Second person masculine pronoun conjugations of the verb شَفَعَ (he intercede) is (شَفَعْتِ, شَفَعْتُمَا, شَفَعْتُنَّ).

Understanding Baab فَتَحَ session # 5 (Seq # 86)

In the earlier topic, the verb structure for second person feminine gender was learnt. Here the verb structure for first person pronouns will be discussed. These pronouns are أَنَا and نَحْنُ. The associated verb structure of فَتَحَ looks like below.

Meaning	Doer	Verb Structure	Detached Pronoun
I Opened	تُ	فَتَحْ + تُ = فَتَحْتُ	أَنَا
We	نَا	فَتَحْ + نَا =	نَحْنُ

Opened		فَتَحْنَا	

Exercises

1) State TRUE or FALSE: Read the verses Quran (15:18:12) and Quran (15:18:19). The verb بَعَثَ (he reached/raised) has been used. The doer (فَاعِلٌ) is نَا which is representing to the detached pronoun نَحْنُ.
2) State TRUE or FALSE: Read the verse Quran (15:18:32). The verb جَعَلَ has been used two times. The doer (فَاعِلٌ) is نَا which is representing to the detached pronoun نَحْنُ.
3) State TRUE or FALSE: Read the verse Quran (16:18:82). The verb فَعَلَ (he did) has been used. The doer (فَاعِلٌ) is تُ which is representing to the detached pronoun اَنَا.

Putting together all the things learnt from the last 5 topics (Seq # 87)

The past tense verb forms of the root verb فَتَحَ has been learnt. Its translation is "he opened". It is in the past tense, singular, masculine and for the third person pronoun (he).

Below are the few useful points to understand the verb structure in the past tense.

1) Both in the case of فَتَحَ and فَتَحَتْ the doer (فَاعِلٌ) is hidden (underlined). But doer can come in the sentence. This is same for all the verbs in Arabic language.

2) Constructing third person feminine singular verb form is to add "ت of woman" to root verb form. Example: Add ت to فَتَحَ to get فَتَحَتْ (she opened). This is same for all the verbs in Arabic language.
3) Constructing duals for third person masculine and third person feminine is to add one ا to their singular form. Example: add ا to فَتَحَ to get فَتَحَا and add ا to فَتَحَتْ to get فَتَحَتَا. This is same for all the verbs in Arabic language.
4) From هُنَّ the third letter (in this case ح) will always get sukoon (ـْ) till نَحْنُ. This is same for all the verbs in Arabic language.
5) In all the forms the root verb فَتَحَ will exist but the endings will undergo few changes. These endings are doers and they are always مَرْفُوْعٌ. This is same for all the verbs in Arabic language.
6) After هُنَّ the doers are تَ, تُمَا, تُمْ, تِ, تُمَا, تُنَّ, تُ, نَا. As explained earlier, one can memorize this pattern to form the verb structures easily. This pattern is used for all the verbs in Arabic language.
7) The dual form in the second person masculine and feminine pronouns ends with تُمَا.

The past tense conjugation of فَتَحَ is as follows.

Thumb	Fing.4	Fing.3	Fing.2	Fing.1
فَتَحْ + تُ = فَتَحْتُ	فَتَحْ + تِ = فَتَحْتِ	فَتَحْ + تَ = فَتَحْتَ	فَتَحَ + ت = فَتَحَتْ	فَتَحَ

فَتَـحْ + نَا = فَتَـحْنَا	فَتَـحْ + تُمَـا = فَتَـحْتُمَـا	فَتَـحْ + تُمَـا = فَتَـحْتُمَـا	فَتَـحَتْ + ا = فَتَـحَتَـا	فَتَـحَ + ا = فَتَـحَا
	فَتَـحْ + تُـنَّ = فَتَـحْتُـنَّ	فَتَـحْ + تُمْ = فَتَـحْتُمْ	فَتَـحْ + نَ = فَتَـحْنَ	فَتَـحَ + و= فَتَـحُـوْ

Finally the table looks like below. The reader should practice this table as much as he can.

Thumb	Fing.4	Fing.3	Fing.2	Fing.1
فَتَـحْـتُ	فَتَـحْـتِ	فَتَـحْـتَ	فَتَـحَـتْ	فَتَـحَ
فَتَـحْـنَـا	فَتَـحْـتُـمَـا	فَتَـحْـتُـمَـا	فَتَـحَـتَـا	فَتَـحَـا
	فَتَـحْـتُـنَّ	فَتَـحْـتُـمْ	فَتَـحْـنَ	فَتَـحُـوْا

Exercises

1) State TRUE or FALSE: The 14 past tense verbal forms for the root verb فَعَلَ (he did) is فَعَلَ, فَعَلَا, فَعَلُوْا, فَعَلَتْ, فَعَلَتَا ,فَعَلْنَ, فَعَلْتَ, فَعَلْتُمَا, فَعَلْتُمْ, فَعَلْتِ, فَعَلْتُمَا, فَعَلْتُنَّ, فَعَلْتُ, فَعَلْنَا
2) State TRUE or FALSE: The 14 past tense verbal forms for the root verb بَعَثَ (he raised/reached) is بَعَثَ, بَعَثَا, بَعَثُوْا, بَعَثَتْ, بَعَثَتَا ,بَعَثْنَ, بَعَثْتَ, بَعَثْتُمَا, بَعَثْتُمْ, بَعَثْتِ, بَعَثْتُمَا, بَعَثْتُنَّ, بَعَثْتُ, بَعَثْنَا

3) State TRUE or FALSE: The 14 past tense verbal forms for the root verb جَعَلَ (He made) is جَعَلَ, جَعَلَا, جَعَلُوْا, جَعَلَتْ, جَعَلَتَا, جَعَلْنَ, جَعَلْتَ, جَعَلْتُمَا, جَعَلْتُمْ, جَعَلْتِ, جَعَلْتُمَا, جَعَلْتُنَّ, جَعَلْتُ, جَعَلْنَا

Practice session for the past tense of the verb (Seq # 88)

This topic covers some practice for few verbs in the past tense. Let us take a root verb بَعَثَ (he raised). We will construct all the 14 verb forms for 14 personal pronouns in the past form by our earlier understanding.

1) For هُوَ the verb form is بَعَثَ the doer is hidden (underlined).
2) For هُمَا, just add the doer ا to the root بَعَثَ . Thus it is بَعَثَا.
3) For هُمْ just add the doer و to the root بَعَثَ. Thus it is بَعَثُوْا. The ending ا is just a spelling rule. We will learn it later on.
4) For هِيَ just add the "ت of woman" to the root بَعَثَ. This "ت of woman" is not the doer. In this case doer is hidden (underlined). Thus it is بَعَثَتْ.
5) For feminine هُمَا just add the doer ا to the verb form of هِيَ (بَعَثَتْ). Thus it is بَعَثَتَا.
6) For هُنَّ the condition is that the third radical should get sukoon (ـْ) and it is the same rule for the rest of the pronouns. So take the root form بَعَثَ and add sukoon (ـْ). It becomes بَعَثْ. Now add the doer نَ to بَعَثْ. Thus it is بَعَثْنَ.
7) For أَنْتَ just add the doer تَ to بَعَثْ. Thus it is بَعَثْتَ.

8) For masculine أَنْتُمَا just add the doer تُمَا to بَعَثْ. Thus it is بَعَثْتُمَا.

9) For أَنْتُمْ just add the doer تُمْ to بَعَثْ. Thus it is بَعَثْتُمْ.

10) For أَنْتِ just add the doer تِ to بَعَثْ. Thus it is بَعَثْتِ.

11) For feminine أَنْتُمَا just add the doer تُمَا to بَعَثْ. Thus it is بَعَثْتُمَا. It is same as masculine أَنْتُمَا.

12) For أَنْتُنَّ just add the doer تُنَّ to بَعَثْ. Thus it is بَعَثْتُنَّ.

13) For أَنَا just add the doer تُ to بَعَثْ. Thus it is بَعَثْتُ.

14) For نَحْنُ just add the doer نَا to بَعَثْ. Thus it is بَعَثْنَا.

Thus your right hand looks like below table now.

Thumb	Fing.4	Fing.3	Fing.2	Fing.1
بَعَثْتُ	بَعَثْتِ	بَعَثْتَ	بَعَثَتْ	بَعَثَ
بَعَثْنَا	بَعَثْتُمَا	بَعَثْتُمَا	بَعَثَتَا	بَعَثَا
	بَعَثْتُنَّ	بَعَثْتُمْ	بَعَثْنَ	بَعَثُوْا

The process of constructing the verb structures is same as above for all the verbs in Arabic language. Navigate your right hand cells and read the verb structure loudly. Practice them by reading/writing for couple of times to master. Keep doing this practice for the below 5 verbs.

فَعَلَ (he did)

مَنَعَ (he stopped)

ذَهَبَ (he went)

جَمَعَ (he collected)

شَفَعَ (he interceded)

Mutaharrik pronouns and Saakin pronouns for the past tense (Seq # 89)

The last topic has discussed the past tense forms for all the fourteen pronouns of the verb فَتَحَ (He opened). They are فَتَحَ, فَتَحَا, فَتَحُوْا, فَتَحَتْ, فَتَحَتَا , فَتَحْنَ, فَتَحْتَ, فَتَحْتُمَا, فَتَحْتُمْ, فَتَحْتِ, فَتَحْتُمَا, فَتَحْتُنَّ, فَتَحْتُ, فَتَحْنَا. In the case of فَتَحَ and فَتَحَتْ the doer is hidden. In the past tense, the below pronouns are Saakin pronouns because on the doers (و and ا) there is a sukoon (ـْ).

Saakin pronouns: فَتَحَاْ, فَتَحُوْا and فَتَحَتَاْ.

The below pronouns (which are suffixes) are Mutaharrik pronouns because on the doers (نَ, تَ, تُمَا, تُمْ, تِ, تُمَا, تُنَّ, تُ, and نَا) the vowel signs exist.

Mutaharrik pronouns: فَتَحْنَ, فَتَحْتَ, فَتَحْتُمَا, فَتَحْتُمْ, فَتَحْتِ, فَتَحْتُمَا, فَتَحْتُنَّ, فَتَحْتُ, فَتَحْنَا.

To remember easily in the past tense the pronouns from هُنَّ consequently till نَحْنُ are Mutaharrik pronouns, which are total 9 pronouns. This is same for all the verbs present in Arabic language.

Exercises

1) State TRUE or FALSE: The doer pronoun نَ in the verb structure form جَـمَـعْـنَ (they (fem.) collected) representing detached pronoun هُـنَّ is a Mutaharrik pronoun.
2) State TRUE or FALSE: The doer pronoun تُ in the verb structure form ذَهَـبْـتُ (I went) representing detached pronoun أَنَـا is a Mutaharrik pronoun.
3) State TRUE or FALSE: The doer pronoun ا in the verb structure form رَفَـعَـا (they both (masc.) raised/reached) representing detached pronoun هُـمَـا is a Saakin pronoun.
4) State TRUE or FALSE: The doer pronoun و in the verb structure form صَلَحُـوْا (They became pious) representing the detached pronoun هُـمْ is a Saakin pronoun.
5) State TRUE or FALSE: The doer pronoun تِ in the verb structure form خَـدَعْـتِ (You (fem.) deceived) representing the detached pronoun أَنْـتِ is a Mutaharrik pronoun.

Understanding Baab فَتَحَ present tense (مُضَــارِعٌ) (Seq # 90)

The signs of الْـمُـضَـارِعُ (the present tense) are ي, ت, أ, ن. These are the prefixes present in the verb forms. For easy understanding, let us divide all 14 present forms into three groups namely: “Five in pocket group”, “Mabni group” and “Guest noon group”.

(Step # 1) Write an empty table as below.

Thumb	Fing.4	Fing.3	Fing.2	Fing.1

(Step # 2) “Five in pocket group” cells are simple and easy. These cells represent the verb forms for the pronouns هُـوَ, هِـيَ, أَنْتَ, أنَـا and نَـحْـنُ. In these forms doers are hidden. For هُـوَ take فـتـح and prefix يَـ as below.

يَـ + فـتـح = يَـفْـتَـحُ

Now replace the prefix يَـ with ت, ت, أ, ن for the pronouns هِـيَ, أَنْتَ, أنَـا and نَـحْـنُ. In these forms doers are hidden (underlined). So the table looks like below.

Thumb	Fing.4	Fing.3	Fing.2	Fing.1
أَفْـتَـحُ		تَـفْـتَـحُ	تَـفْـتَـحُ	يَـفْـتَـحُ
نَـفْـتَـحُ				

Reader is highly recommended to keep this into practice once he encounters any new verb.

(Step # 3) Two verb forms (for هُنَّ and أَنْتُنَّ) come in "Mabni group". Only these forms have sukoon (ـْ) on Laam kalimah. For هُنَّ, take يَفْتَحُ, put sukoon (ـْ) on Laam kalimah and then add the doer نَ.

يَفْتَحُ + نَ = يَفْتَحْ + نَ = يَفْتَحْنَ

Now replace the prefix يَ with ت for the pronoun أَنْتُنَّ. So the table looks like below.

Thumb	Fing.4	Fing.3	Fing.2	Fing.1
أَفْتَحُ		تَفْتَحُ	تَفْتَحُ	يَفْتَحُ
نَفْتَحُ				
	تَفْتَحْنَ		يَفْتَحْنَ	

(Step # 4) "Guest noon group" cell represents the verb forms for the pronouns هُمَا, هُمْ, هُمَا, أَنْتُمَا, أَنْتُمْ, أَنْتِ, أَنْتُمَا. For هُمَا (third person masculine dual) take يَفْتَحُ and add the doer ا and then نِ as below.

يَفْتَحُ + ا + نِ = يَفْتَحَانِ

Now replace the prefix يَ with ت for the other dual pronouns هُمَا (third person feminine dual), أَنْتُمَا and أَنْتُمَا (observe the arrow from right to left below). So the table looks like below.

Thumb	Fing.4	Fing.3	Fing.2	Fing.1

أَفْتَحُ		تَفْتَحُ	تَفْتَحُ	يَفْتَحُ
نَفْتَحُ	تَفْتَحَانِ	تَفْتَحَانِ	تَفْتَحَانِ	يَفْتَحَانِ
	تَفْتَحْنَ		يَفْتَحْنَ	

For هُمْ take يَفْتَحُ and add the doer و and then نَ as below.

يَفْتَحُ + و + نَ = يَفْتَحُوْنَ

Now replace the prefix يَ with ت for pronoun أَنْتُمْ. So the table looks like below.

Thumb	Fing.4	Fing.3	Fing.2	Fing.1
أَفْتَحُ		تَفْتَحُ	تَفْتَحُ	يَفْتَحُ
نَفْتَحُ	تَفْتَحَانِ	تَفْتَحَانِ	تَفْتَحَانِ	يَفْتَحَانِ
	تَفْتَحْنَ	تَفْتَحُوْنَ	يَفْتَحْنَ	يَفْتَحُوْنَ

Take تَفْتَحُ and add the doer يـ and then ن as below.

تَفْتَحُ + يـ + نَ = تَفْتَحِيْنَ

Thus the final table looks like below.

Thumb	Fing.4	Fing.3	Fing.2	Fing.1
أَفْتَحُ	تَفْتَحِيْنَ	تَفْتَحُ	تَفْتَحُ	يَفْتَحُ
نَفْتَحُ	تَفْتَحَانِ	تَفْتَحَانِ	تَفْتَحَانِ	يَفْتَحَانِ
	تَفْتَحْنَ	تَفْتَحُوْنَ	يَفْتَحْنَ	يَفْتَحُوْنَ

Note: **(1)** The "Mabni group" verb forms will never change by any other Arabic grammar rule.

(2) The "ن" of "Guest noon group" will disappear based on some other Arabic grammar rules. This is discussed in further topics.

Exercises

1) State TRUE or FALSE: The signs of الْمُـضَـارِعُ (the present tense) are ي, ت, أ, ن and they come as prefixes to the verbs.
2) State TRUE or FALSE: Read the verse Quran (16:18:94). The verb form نَـجْـعَـلُ (we make) is present in this verse. So, "Five in pocket group" for this verb will be derived as يَـجْـعَـلُ, تَـجْـعَـلُ, تَـجْـعَـلُ, أَجْـعَـلُ and نَـجْـعَـلُ.
3) State TRUE or FALSE: The "Mabni group" in present tense for the root verb جَـعَـلَ (he made) has the verb forms as يَـجْـعَـلْـنَ and تَـجْـعَـلْـنَ.
4) State TRUE or FALSE: The "Five in pocket group" for the root verb رَفَـعَ (he raised) are يَـرْفَـعُ, تَـرْفَـعُ, تَـرْفَـعُ, أَرْفَـعُ and نَـرْفَـعُ.
5) State TRUE or FALSE: The present tense verb form for the root verb ذَهَـبَ (he went) for the detached pronoun أَنْـتِ is تَـذْهَـبِـيْـنَ.

Practice session for the present tense of the verb (Seq # 91)

Practice of present tense should be done carefully. No need to practice all the 14 verb forms in a single attempt. Let us proceed with "Five in pocket group" column practice. Under this category the doer is hidden. Assume

that we have only verb form for هُـوَ which is يَـبْـعَـثُ. Follow the below points to get the rest of the verb forms in "Five in pocket group" column.

1) For هُـوَ the verb form is يَـبْـعَـثُ. The doer is hidden.
2) For هِـيَ just change starting يـ to ت. Thus it is تَـبْـعَـثُ. The doer is hidden.
3) For أَنْـتَ it is always same as that of هِـيَ which is تَـبْـعَـثُ. The doer is hidden.
4) For أَنَـا just start it with أَ. Thus it is أَبْـعَـثُ. The doer is hidden.
5) For نَـحْـنُ just start it with نَ. Thus it is نَـبْـعَـثُ. The doer is hidden.

So "Five in pocket group" present tense forms for the root verb بَـعَـثَ are يَـبْـعَـثُ, تَـبْـعَـثُ, تَـبْـعَـثُ, أَبْـعَـثُ, نَـبْـعَـثُ.

Practice the above steps for the below root verbs.

فَـعَـلَ (he did), مَـنَـعَ (he stopped), ذَهَـبَ (he went), جَـمَـعَ (he collected), شَـفَـعَ (he interceded).

Let us proceed now to practice "Mabni group". Only two verb forms (for هُـنَّ and أَنْـتُـنَّ) comes in this group. The doer is نَ for both the forms and the third radical will always get sukoon (ـْ). Following are the steps for the root verb بَـعَـثَ.

1) For هُـنَّ the doer is نَ. So the equation will be يَـبْـعَـثْ + نَ = يَـبْـعَـثْـنَ.
2) For أَنْـتُـنَّ just change the starting يـ to ت. Thus it is تَـبْـعَـثْـنَ.

So “Mabni group” present tense forms for the root verb بَعَـثَ are يَبْعَثْـنَ and تَبْعَثْـنَ.

Practice the above steps for the below root verbs.

فَعَـلَ (he did), مَنَعَ (he stopped), ذَهَـبَ (he went), جَمَعَ (he collected), شَـفَعَ (he interceded)

Now comes, the difficult column namely “Guest noon group”. The ending ن will exist in all the forms but this ن is not the doer. The following are the steps.

1) For the masculine dual هُمَا just add the doer ا to the form of هُـوَ which is يَبْعَثُ. Thus it is يَبْعَثَانِ.
2) From step # 1, just replace the prefix يَ with ت for the other dual pronouns هُـمَـا (third person feminine dual), أَنْتُمَـا and أَنْتُمَـا. So it is تَـبْعَثَانِ for these pronouns.
3) For هُـمْ add the doer و to the form of هُـوَ which is يَبْعَثُ. Thus it is يَبْعَثُـوْنَ.
4) From step # 3, just replace the prefix يَ with ت for أَنْتُمْ. Thus it is تَبْعَثُـوْنَ.
5) For أَنْتِ the doer is ي. Thus it is تَبْعَثِيْـنَ.

Practice the above steps for the below root verbs.

فَعَـلَ (he did)

مَـنَـعَ (he stopped)

ذَهَـبَ (he went)

جَـمَـعَ (he collected)

شَـفَـعَ (he interceded)

No need to get all the 14 forms at once. Understanding few forms in the early stage of learning is very good.

Now let us try to fill our hand cells.

First fill "Five in pocket group" so it will look like this.

Thumb	Fing.4	Fing.3	Fing.2	Fore Fing.1
أَبْعَـثُ		تَـبْعَـثُ	تَـبْعَـثُ	يَـبْعَـثُ
نَـبْعَـثُ				

Then fill "Mabni group"

Thumb	Fing.4	Fing.3	Fing.2	Fore Fing.1

أَبْعَثُ		تَبْعَثُ	تَبْعَثُ	يَبْعَثُ
نَبْعَثُ				
	تَبْعَثْنَ		يَبْعَثْنَ	

Then fill “Guest noon group” (Remember the colour cells above to make the recognition of cells of “Guest noon group”)

Thumb	Fing.4	Fing.3	Fing.2	Fing.1
أَبْعَثُ	تَبْعَثِيْنَ	تَبْعَثُ	تَبْعَثُ	يَبْعَثُ
نَبْعَثُ	تَبْعَثَانِ	تَبْعَثَانِ	تَبْعَثَانِ	يَبْعَثَانِ
	تَبْعَثْنَ	تَبْعَثُوْنَ	يَبْعَثْنَ	يَبْعَثُوْنَ

If we observe the above table finger 1 and finger 3 are same except the initial ت and ي. This is a tip to remember it further.

Practice the below steps by writing/reading to make it interesting and easy as much as possible. Practice one of the below steps at one time.

1) Practice “Five in pocket group” (نَبْعَثُ, أَبْعَثُ, تَبْعَثُ, تَبْعَثُ, يَبْعَثُ).
2) Practice “Mabni group” (يَبْعَثْنَ, تَبْعَثْنَ).
3) Practice finger 1 and finger 3. Observe it is just change in first letter (finger 1 has ي and finger 3 has ت). Other structure of the verb is same.

4) Practice the middle cells of the hand for all duals. Only one ي and then all ت (تَبْعَثَانِ, تَبْعَثَانِ, يَبْعَثَانِ).

Mutaharrik pronouns and Saakin pronouns for the present tense (Seq # 92)

The pronouns in "Five in pocket group" are hidden. The Mutaharrik pronoun is نَ which is available only in "Mabni group" (يَفْتَحْنَ and تَفْتَحْنَ). This is because this نَ is the doer in this case and has the vowel sign over it. The "Guest noon group" pronouns are Saakin pronouns.

Exercises

1) State TRUE or FALSE: The doer (فَاعِلٌ) in the verb form يَجْمَعْنَ (They all (fem.) collect) is ن and it is Mutaharrik pronoun in present tense. (Meaning of root verb جَمَعَ is he collected).
2) State TRUE or FALSE: The doer (فَاعِلٌ) in the verb form تَرْفَعْنَ (You all (fem.) raise) is ن and it is Mutaharrik pronoun in present tense. (Meaning of root verb رَفَعَ is he raised).
3) State TRUE or FALSE: The doer (فَاعِلٌ) in the verb form يَمْنَعَانِ (they (two men) stop/prohibit) is ا and it is Saakin Pronoun in present tense.

Revisiting the topic “Verbal sentence as predicate (fifth type) for nominal sentence” (Seq # 93)

We have learnt earlier that a verbal sentence can come as a predicate for a nominal sentence. Consider the statement “Mohammed worshipped Allah”. In this statement Mohammed is the doer and Allah is the object (receiver of action). We will use the verb عَبَدَ (he worshipped) to construct this statement which starts with a noun as follows.

مُحَمَّدٌ عَبَدَ اللّٰهَ

Grammatical analysis is as below.

مُحَمَّدٌ = subject (Mohammed). It is مَرْفُوْعٌ. This is a nominal sentence as it is starting here with a noun.

Now comes the verb عَبَدَ. Thus a new sentence is starting here and it is beginning with a verb. Putting the subsequent sentence in the brackets as below. The sentence in brackets is a verbal sentence acting as a predicate to مُحَمَّدٌ as the subject.

مُحَمَّدٌ (عَبَدَ اللّٰهَ)

Analyzing the statement in brackets as below.

عَبَدَ = Verb in past tense. Doer is hidden, pointing to مُحَمَّدٌ.

اللّٰهَ = Mafoolun bihi مَنْصُوْبٌ (object receiving the action from Mohammed).

Exercises

1) State TRUE or FALSE: The statement زَيْنَبُ فَتَحَتْ (Zainab opened) is a nominal statement.
2) State TRUE or FALSE: The statement زَيْنَبُ وَ مُحَمَّدٌ وَ حَامِدٌ فَتَحُوْا (Zainab, Mohammed and Haamid opened) is a nominal statement.
3) State TRUE or FALSE: The statement أَنْتُنَّ تَفْتَحْنَ (You all (fem.) opens) is not a nominal statement.

Unique Characteristics of second letter (ع كَلِمَةٌ) (Seq # 94)

As we have learnt earlier that Arabic verbs are generally of three letters (or radicals). The specimen verb in the past tense فَعَلَ (he did) is used to explain the concepts behind all the three letter verbs. The first letter (Fa kalimah) and the third letter (Laam kalimah) always have Fatah. The second letter (Ain kalimah) may have any of the three vowel signs: Fatah, Kasrah or Dhammah.

Example: فَتَحَ has Fatah on the second letter. سَمِعَ has kasrah on the second letter. كَرُمَ has Dhammah on the second letter.

As second letter in the past tense can have vowel signs: Fatah, Kasrah or Dhammah, the same second letter in the present tense can also have Fatah, Kasrah or Dhammah.

Example: يَفْتَحُ has Fatah on the second letter. يَضْرِبُ has kasrah on the second letter. يَنْصُرُ has Dhammah on the second letter.

In order to explain this in the Arabic world there is a poem given in the below table. Read the Poem column then immediately read the example column (Poem column + Example Column) horizontally.

Poem	Example	Description
فَتْحُ ضَمٍّ	نَصَرَ يَنْصُرُ	Fatah in past will change to Dhammah in present (a-u)
فَتْحُ كَسْرٍ	ضَرَبَ يَضْرِبُ	Fatah in past will change to Kasrah in present (a-i)

فَتْحَتَانِ	فَتَحَ يَفْتَحُ	Fatah in past will remain as Fatah in present (a-a)
ضَمُّ ضَمٍّ	كَرُمَ يَكْرُمُ	**Dhammah in past will always remain as Dhammah in present (u-u)**
كَسْرُ فَتْحٍ	سَمِعَ يَسْمَعُ	Kasrah in past will change to Fatah in present (i-a)
كَسْرَتَانِ	حَسِبَ يَحْسِبُ	Kasrah in past will remain as Kasrah in present (i-i)

As an example consider the group (a-a). The second letter in the past tense of the verb "open" (فَتَحَ) is Fatah and the same second letter in the present

tense is also Fatah (يَفْتَحُ). Thus the group is (a-a). There is no logic to determine which category a verb belongs to. This knowledge comes by time and not a worrying issue. In the next few sections sample verbs are given for four Baabs (Fataha, Nasara, Zaraba, Sami`a). Keep practicing them daily 5 verbs with all the 14 forms in past and present tense. Perfection in these verbs will come by practice and by time. After getting the confidence proceed to further topics. Follow the below procedure to practice these verbs.

1) Understand the meaning of the root verb.
2) Practice all 14 verb forms in past tense.
3) Practice "Five in pocket group" verb forms in present tense.
4) Practice "Mabni group" verb forms in present tense.
5) Practice "Guest noon group" verb forms in present tense.

Exercises

1) State TRUE or FALSE: The first letter and third letter always have Fatah in three letter verbs.
2) State TRUE or FALSE: The second letter can have Fatah, Kasrah or Dhammah both in the past or present tense.
3) State TRUE or FALSE: There is logic to determine which verb belongs to which category.

Few sample verbs from Baab Fataha (فَتَحَ) (a-a group) (Seq # 95)

The following two tables show past and present tense structure for the verb فَتَحَ.

Past tense structure

Thumb	Fing.4	Fing.3	Fing.2	Fing.1
فَتَحْتُ	فَتَحْتِ	فَتَحْتَ	فَتَحَتْ	فَتَحَ
فَتَحْنَا	فَتَحْتُمَا	فَتَحْتُمَا	فَتَحَتَا	فَتَحَا
	فَتَحْتُنَّ	فَتَحْتُمْ	فَتَحْنَ	فَتَحُوْا

Present tense structure

Thumb	Fing.4	Fing.3	Fing.2	Fing.1
أَفْتَحُ	تَفْتَحِيْنَ	تَفْتَحُ	تَفْتَحُ	يَفْتَحُ
نَفْتَحُ	تَفْتَحَانِ	تَفْتَحَانِ	تَفْتَحَانِ	يَفْتَحَانِ
	تَفْتَحْنَ	تَفْتَحُوْنَ	يَفْتَحْنَ	يَفْتَحُوْنَ

The below list provides few sample verbs that comes under Baab Fataha. Both the past and present tense for third person masculine singular verb along with nearly approximate meaning is given in the format (past tense, present tense, meaning). It is organized as 5 verbs daily for practice.

Day # 1 (فَتَحَ, يَفْتَحُ, He opened), (خَدَعَ, يَخْدَعُ, He deceived), (ذَهَبَ, يَذْهَبُ, He went/He took away), (جَعَلَ, يَجْعَلُ, He made/created), (فَعَلَ, يَفْعَلُ, He did).

Day # 2 (قَطَعَ, يَقْطَعُ, He cut), (رَكَعَ, يَرْكَعُ, to bow down), (بَعَثَ, يَبْعَثُ, He raised), (رَفَعَ, يَرْفَعُ, He raised), (ذَبَحَ, يَذْبَحُ, to slaughter).

Day # 3 (لَعَنَ, يَلْعَنُ, He cursed), (نَفَعَ, يَنْفَعُ, to get profit), (نَسَخَ, يَنْسَخُ, To cancel), (صَفَحَ, يَصْفَحُ, to overlook), (مَنَعَ, يَمْنَعُ, He stopped).

Day # 4 (سَأَلَ, يَسْأَلُ, He asked), (قَرَعَ, يَقْرَعُ, He knocked), (قَرَأَ, يَقْرَأُ, He read), (نَحَرَ, يَنْحَرُ, He slaughtered), (ظَهَرَ, يَظْهَرُ, He came to know).

Day # 5 (جَمَعَ, يَجْمَعُ, He collected), (صَلَحَ, يَصْلَحُ, He became pious), (جَهَزَ, يَجْهَزُ, He became ready), (خَلَعَ, يَخْلَعُ, He separated), (خَشَعَ, يَخْشَعُ, He feared).

Day # 6 (صَنَعَ, يَصْنَعُ, He did/made), (شَفَعَ, يَشْفَعُ, He intercede).

Exercises

1) State TRUE or FALSE: Read the verse Quran (15:18:55). The verb مَنَعَ is present in this verse.
2) State TRUE or FALSE: Read the verse Quran (16:18:82). The past tense verb form فَعَلْتُ (I did) is not present in this verse.
3) State TRUE or FALSE: Read the verse Quran (16:18:99). The past tense verb form جَمَعْنَا (We collected) is present in this verse.

Few sample verbs from Baab Nasara (نَصَرَ) (a-u group) (Seq # 96)

The following two tables show past and present tense structure for Baab Nasara (a-u group).

Past tense structure

Thumb	Fing.4	Fing.3	Fing.2	Fing.1
نَصَرْتُ	نَصَرْتِ	نَصَرْتَ	نَصَرَتْ	نَصَرَ
نَصَرْنَا	نَصَرْتُمَا	نَصَرْتُمَا	نَصَرَتَا	نَصَرَا
	نَصَرْتُنَّ	نَصَرْتُمْ	نَصَرْنَ	نَصَرُوْا

Present tense structure

Thumb	Fing.4	Fing.3	Fing.2	Fing.1
أَنْصُرُ	تَنْصُرِيْنَ	تَنْصُرُ	تَنْصُرُ	يَنْصُرُ
نَنْصُرُ	تَنْصُرَانِ	تَنْصُرَانِ	تَنْصُرَانِ	يَنْصُرَانِ
	تَنْصُرْنَ	تَنْصُرُوْنَ	يَنْصُرْنَ	يَنْصُرُوْنَ

The below list provides few sample verbs that comes under Baab Nasara. Both the past and present tense for the third person masculine singular verb along with nearly approximate meaning is given in the format (past tense, present tense, meaning). It is organized as 5 verbs daily for easy practice.

Day # 1 (نَصَرَ, يَنْصُرُ, He helped), (عَبَدَ, يَعْبُدُ, He worshiped), (رَزَقَ, يَرْزُقُ, He gave provisioning (rizq)), (كَفَرَ, يَكْفُرُ, He rejected/was unthankful), (شَعَرَ, يَشْعُرُ, He understood).

Day # 2 (تَرَكَ, يَتْرُكُ, He left), (خَلَقَ, يَخْلُقُ, He created), (نَقَضَ, يَنْقُضُ, to break), (كَتَمَ, يَكْتُمُ, to hide/conceal), (سَجَدَ, يَسْجُدُ, He prostrated).

Day # 3 (سَكَنَ, يَسْكُنُ, to reside/dwell), (ذَكَرَ, يَذْكُرُ, He remembered), (فَرَقَ, يَفْرُقُ, to separate), (نَظَرَ, يَنْظُرُ, He saw), (شَكَرَ, يَشْكُرُ, He thanked).

Day # 4 (قَتَلَ, يَقْتُلُ, He killed), (دَخَلَ, يَدْخُلُ, He entered), (فَسَقَ, يَفْسُقُ, He disobeyed), (خَرَجَ, يَخْرُجُ, He came out), (كَتَبَ, يَكْتُبُ, to write).

Day # 5 (حَسَدَ, يَحْسُدُ, He envied), (صَدَقَ, يَصْدُقُ, He said truth), (حَكَمَ, يَحْكُمُ, to judge), (حَضَرَ, يَحْضُرُ, to come/appear), (خَلَدَ, يَخْلُدُ, to abide forever).

Day # 6 (أَمَرَ, يَأْمُرُ, He ordered), (أَخَذَ, يَأْخُذُ, He seized/took), (أَكَلَ, يَأْكُلُ, He ate), (مَكَرَ, يَمْكُرُ, He deceived by some plot), (جَبَرَ, يَجْبُرُ, He recompensated).

Day # 7 (خَلَفَ, يَخْلُفُ, He was back), (رَشَدَ, يَرْشُدُ, He got guidance), (فَجَرَ, يَفْجُرُ, He disobeyed), (قَنَتَ, يَقْنُتُ, He obeyed), (نَفَشَ, يَنْفُشُ, He ruffled). (رَبَطَ, يَرْبُطُ, He made firm).

Day # 8 (طَلَعَ, يَطْلُعُ, to rose), (غَرَبَ, يَغْرُبُ, to set), (بَلَغَ, يَبْلُغُ, He reached), (حَشَرَ, يَحْشُرُ, He gathered), (نَشَرَ, يَنْشُرُ, He spread).

Day # 9 (نَفَخَ, يَنْفُخُ, He blew), (خَرَقَ, يَخْرُقُ, He made hole), (رَجَمَ, يَرْجُمُ, He threw stone), (زَعَمَ, يَزْعُمُ, He claimed), (بَسَطَ, يَبْسُطُ, He extended/stretched).

Note:

(1) The verb خَلَقَ is present in the verse Quran (27:55:3). Its translation is "He created the man".

(2) The verb form يَسْجُدَانِ (they two prostrate referring to the stars and the trees) is present in the verse Quran (27:55:6). The translation of this verse is "And the stars and the trees prostrate".

(3) تَأْمُرِيْنَ (you (fem. singular) order/command) is present in Quran (19:27:33).

Exercises

1) State TRUE or FALSE: Read the verse Quran (15:18:5). The present tense verb form تَخْرُجُ is present in this verse.
2) State TRUE or FALSE: Read the verse Quran (15:18:16). The present tense verb form يَعْبُدُوْنَ (They all worship) is present in this verse.
3) State TRUE or FALSE: Read the verse Quran (15:18:43). The present tense verb form يَنْصُرُوْنَ (They all help) is not present in this verse.

Few sample verbs from Baab Zaraba (ضَرَبَ) (a-i group) (Seq # 97)

The following two tables show past and present tense structure for Baab Zaraba (a-i group).

Past tense structure

Thumb	Fing.4	Fing.3	Fing.2	Fing.1
ضَرَبْتُ	ضَرَبْتِ	ضَرَبْتَ	ضَرَبَتْ	ضَرَبَ
ضَرَبْنَا	ضَرَبْتُمَا	ضَرَبْتُمَا	ضَرَبَتَا	ضَرَبَا
	ضَرَبْتُنَّ	ضَرَبْتُمْ	ضَرَبْنَ	ضَرَبُوْا

Present tense structure

Thumb	Fing.4	Fing.3	Fing.2	Fing.1
أَضْرِبُ	تَضْرِبِيْنَ	تَضْرِبُ	تَضْرِبُ	يَضْرِبُ
نَضْرِبُ	تَضْرِبَانِ	تَضْرِبَانِ	تَضْرِبَانِ	يَضْرِبَانِ
	تَضْرِبْنَ	تَضْرِبُوْنَ	يَضْرِبْنَ	يَضْرِبُوْنَ

The below list provides few sample verbs that comes under Baab Zaraba. Both the past and present tense for the third person masculine singular verb along with nearly approximate meaning is given in the format (past tense, present tense, meaning). It is organized as 5 verbs daily for easy practice.

Day # 1 (ضَـرَبَ, يَـضْـرِبُ, He stroke/gave example), (خَـتَـمَ, يَـخْـتِـمُ, to stamp/close), (كَـذَبَ, يَـكْـذِبُ, He lied), (رَجَـعَ, يَـرْجِـعُ, He returned), (سَـفَـكَ, يَـسْـفِـكُ, to flow/shed (blood)).

Day # 2 (عَـرَضَ, يَـعْـرِضُ, He presented/offered), (هَـبَـطَ, يَـهْـبِـطُ, to go down), (لَـبَسَ, يَـلْـبِـسُ, to mix), (عَـقَـلَ, يَـعْـقِـلُ, to understand), (ظَـلَـمَ, يَـظْـلِـمُ, He oppressed/wronged).

Day # 3 (غَـفَـرَ, يَـغْـفِـرُ, He forgave), (صَـبَـرَ, يَـصْـبِـرُ, to be patient), (كَـسَـبَ, يَـكْـسِـبُ, He earned), (عَـرَفَ, يَـعْـرِفُ, to recognize), (نَـبَـذَ, يَـنْـبِـذُ, He threw).

Day # 4 (حَـمَـلَ, يَـحْـمِـلُ, He got laden), (قَـرَضَ, يَـقْـرِضُ, It passed away), (عَـدَلَ, يَـعْـدِلُ, to do justice), (جَـلَـسَ, يَـجْـلِـسُ, He sat), (مَـلَـكَ, يَـمْـلِـكُ, He owned).

Day # 5 (حَـفَـدَ, يَـحْـفِـدُ, He served), (غَـلَـبَ, يَـغْـلِـبُ, He prevailed/overtook), (هَـلَـكَ, يَـهْـلِـكُ, He died/destroyed).

Exercises

1) State TRUE or FALSE: Read the verse Quran (15:18:58). The verb form كَـسَـبُـوْ (They all earned) is present in this verse.
2) State TRUE or FALSE: Read the verse Quran (15:18:59). The verb form ظَـلَـمُـوْا (They all oppressed) is present in this verse.
3) State TRUE or FALSE: Read the verse Quran (16:18:87). The verb form ظَـلَـمَ (He oppressed) is present in this verse.

Few sample verbs from Baab Sami`a (سَمِعَ) (i-a group) (Seq # 98)

The following two tables show past and present tense structure for Baab Sami`a (i-a group).

Past tense structure

Thumb	Fing.4	Fing.3	Fing.2	Fing.1
سَمِعْتُ	سَمِعْتِ	سَمِعْتَ	سَمِعَتْ	سَمِعَ
سَمِعْنَا	سَمِعْتُمَا	سَمِعْتُمَا	سَمِعَتَا	سَمِعَا
	سَمِعْتُنَّ	سَمِعْتُمْ	سَمِعْنَ	سَمِعُوْا

Present tense structure

Thumb	Fing.4	Fing.3	Fing.2	Fing.1
أَسْمَعُ	تَسْمَعِيْنَ	تَسْمَعُ	تَسْمَعُ	يَسْمَعُ
نَسْمَعُ	تَسْمَعَانِ	تَسْمَعَانِ	تَسْمَعَانِ	يَسْمَعَانِ
	تَسْمَعْنَ	تَسْمَعُوْنَ	يَسْمَعْنَ	يَسْمَعُوْنَ

The below list provides few sample verbs that comes under Baab Sami`a. Both the past and present tense for the third person masculine singular verb along with nearly approximate meaning is given in the format (past tense, present tense, meaning). It is organized as 5 verbs daily for easy practice.

Day # 1 (سَمِعَ, يَسْمَعُ, He listened), (عَلِمَ, يَعْلَمُ, He knew), (عَمِهَ, يَعْمَهُ, to become blind), (رَبِحَ, يَرْبَحُ, to profit), (خَطِفَ, يَخْطَفُ, to snatch/take away).

Day # 2 (عَمِلَ, يَعْمَلُ, He worked), (تَبِعَ, يَتْبَعُ, to follow), (حَزِنَ, يَحْزَنُ, He got worried), (رَهِبَ, يَرْهَبُ, to fear), (قَبِلَ, يَقْبَلُ, to accept).

Day # 3 (شَرِبَ, يَشْرَبُ, He drank), (طَمِعَ, يَطْمَعُ, to hope), (شَهِدَ, يَشْهَدُ, He was witness), (عَهِدَ, يَعْهَدُ, to take an agreement), (رَغِبَ, يَرْغَبُ, to turn away).

Day # 4 (سَفِهَ, يَسْفَهُ, to be fool), (قَرِبَ, يَقْرَبُ, to be near), (رَحِمَ, يَرْحَمُ, to show mercy), (حَفِظَ, يَحْفَظُ, He protected), (مَرِضَ, يَمْرَضُ, He became patient).

Day # 5 (خَسِرَ, يَخْسَرُ, He got loss), (جَهِلَ, يَجْهَلُ, to be ignorant), (حَمِدَ, يَحْمَدُ, He praised), (غَضِبَ, يَغْضَبُ, to show wrath/anger), (لَبِثَ, يَلْبَثُ, He remained).

Day # 6 (فَقِهَ, يَفْقَهُ, He understood), (رَكِبَ, يَرْكَبُ, He embarked), (حَسِبَ, يَحْسَبُ, He thought/assumed), (حَبِطَ, يَحْبَطُ, to became useless/vain), (نَفِدَ, يَنْفَدُ, He was exhausted).

Note: أَشْهَدُ أَنَّ مُحَمَّدً رَّسُوْلُ اللّٰهِ translates to "**I bear witness** that Mohammed is the messenger of Allah".

Exercises

1) State TRUE or FALSE: Read the verse Quran (15:18:30). The past tense verb form عَمِلُوْا is present in this verse.
2) State TRUE or FALSE: Read the verse Quran (16:18:79). The present tense verb form يَعْمَلُوْنَ (They all work) is present in this verse.
3) State TRUE or FALSE: Read the verse Quran (16:18:88). The past tense verb root form عَمِلَ (He worked) is present in this verse.

Particle of futurity, future tense (Seq # 99)

The present tense can be converted into future tense exclusively by preceding the verb with سَ or سَوْفَ. This سَ is termed as particle of futurity (حَرْفُ الْإِسْتَقْبَالِ).

Example:

يَفْتَحُ (He opens)

سَيَفْتَحُ (He will open) or

سَوْفَ يَفْتَحُ (He will open)

Just a small note that, سَ is not used in the questions for future purpose.

Example:

Where will you go ?

أَيْنَ تَذْهَبُ ؟

The verse Quran (4:3:181) uses سَ (We shall write, سَـنَـكْـتُـبُ) and the verses Quran (30:102:3) and Quran (30:102:4) use سَوْفَ to represent future tense.

Exercises:

1) State TRUE or FALSE: Read the verse Quran (16:18:87). The word سَوْفَ is present in this verse.

Importance of Vowel signs, Understanding ذهــبــت (Seq # 100)

Correct vowel signs on the Arabic letters of any Arabic word are very important to have the correct meaning. Consider the word ذهـبـت. Based on its vowel signs it can have the following four meanings.

1) ذَهَـبَـتْ : It means "She went".
2) ذَهَـبْـتَ : It means "You (masc.) went".
3) ذَهَـبْـتِ : It means "You (fem.) went".
4) ذَهَـبْـتُ : It means "I went".

Exercises

1) State TRUE or FALSE: The verb نَـسِـيَ means "He forgot". This verb comes under Baab سَـمِـعَ. Read the verse Quran (15:18:24). This verse has نَـسِـيْـتَ (You (masc.) forgot). Read the verse Quran (15:18:63). This verse has نَـسِـيْـتُ (I forgot).

Joining pronouns to the verbs (Seq # 101)

When a detached pronoun joins to a verb, it becomes مَفْعُوْلٌ بِهِ (object on which action done). The following table provides two simple examples.

Meaning	Verb + object		Detached Pronoun		Verb
We raised them	بَعَثْنَاهُمْ	=	هُمْ	+	بَعَثْنَا
He killed him	قَتَلَهُ	=	هُوَ	+	قَتَلَ

The attached pronouns in the above table هُمْ , هُ are objects and objects are always in مَنْصُوْبٌ case.

Exercises

1) State TRUE or FALSE: Read the verse Quran (15:18:37). The letter كَ in خَلَقَكَ is مَفْعُولٌ بِهِ with meaning "you (masculine singular)" and مَنْصُوْبٌ.
2) State TRUE or FALSE: Read the verse Quran (16:18:99). The ending word هُمْ in جَمَعْنَاهُمْ is مَفْعُولٌ بِهِ with meaning "they all (masculine plural)" and مَنْصُوْبٌ.
3) State TRUE or FALSE: When a detached pronoun joins a verb, it becomes "Jaar-Majroor".

Protection noon ن (Seq # 102)

In order not to disturb the verb structure protection ن is added, when the detached pronoun أَنَا joins the verb. Let us understand by translating the statement “You (Allah) created me” by using the verb خَلَقَ.

خَلَقْتَنِيْ	=	أَنَا	+	خَلَقْتَ

Instead of خَلَقْتِيْ it is خَلَقْتَنِيْ. The added ن is called as protection ن (نُوْنُ الْوِقَايَةِ). Refer to the verse Quran (8: 7: 12) as an example.

Exercises

1) State TRUE or FALSE: The root verb حَفِظَ means “he protected”. The construction حَفِظْتَنِي means “You protected me”.
2) State TRUE or FALSE: The construction بَعَثْتَنِي means “You raised me”.
3) State TRUE or FALSE: The construction ضَرَبْتَنِي means “You hit me”.

Protection alif ا (Seq # 103)

We know that the doer for the attached pronoun هُمْ in the verb structure is و. In order to mean this occurrence of و as the doer (فَاعِلٌ), protection ا

will be attached to it. This is just like a spelling rule. Below are few examples.

Examples

فَتَحُوْا (They opened), بَعَثُوْا (They raised). From these examples it is understood that و is the doer and protection ا is the spelling rule to it.

As opposite to this, a و representing the sign of مَرْفُوْعٌ is present in مُسْلِمُوْنَ. This و is without protection alif ا.

Exercises

1) State TRUE or FALSE: Read the complete verse Quran (15:18:21). This verse does not have a verb غَلَبُوْا (along with protection alif ا , و representing the doer).

Mafoolun bihi along with the doer تُمْ (Seq # 104)

The letter و should be placed when adding مَفْعُوْلٌ بِهِ to the verb structure with doer تُمْ in the past tense. See the below example. The underlined و is added extra. Examples are below.

نَصَرْتُمْ + هُمْ = نَصَرْتُمُوْهُمْ (You all helped them).

قَتَلْتُمْ + هُمْ = قَتَلْتُمُوْهُمْ (You all killed them). Quran (4:3:183).

سَأَلْتُمْ + هُوَ = سَأَلْتُمُوْهُ (You all asked him). Quran (13:14:34).

Verbal sentence cannot have two doers (Seq # 105)

Consider an English sentence ‘The men went’. Men is the plural of man. In Arabic it is رِجَالٌ. It is not correct to say a verbal sentence ذَهَبُوْا الرِّجَالُ. This is because in the verb the first doer و is present and then noun الرِّجَالُ is مَرْفُوْعٌ representing the second doer. In order to avoid such a confusing situation having two doers, singular form of the verb should be used in the above verbal statement. The correct verbal sentence will be ذَهَبَ الرِّجَالُ. Alternatively, we can also construct a nominal sentence as below.

الرِّجَالُ ذَهَبُوْا

In the above sentence الرِّجَالُ is the subject (الْمُبْتَدَأُ) and ذَهَبُوْا is the complete verbal sentence acting as a predicate to the subject الرِّجَالُ. Just to understand more clearly, let us correct another verbal sentence as below.

Example

“Those who believed said”.

Incorrect verbal sentence is قَالُوْا الَّذِيْنَ آمَنُوْا

Correct verbal sentence is قَالَ الَّذِيْنَ آمَنُوْا

Alternative Nominal sentence is الَّذِيْنَ آمَنُوْا قَالُوْا

Exercises

1) State TRUE or FALSE: Read the verse Quran (15:18:21). This verse has قَالَ الَّذِيْنَ غَلَبُوْا. The translation is "Those who overtook/won said".

Moods of the verb (Seq # 106)

Verbs in Arabic language are moody. The verb structure in the past tense is مَبْنِيٌّ. That means it does not change its form. But the verb structure in the present tense has three cases or moods. They are مَرْفُوْعٌ, مَنْصُوْبٌ and مَجْزُومٌ (verb having sukoon in the end). By default all the verbs in present tense are مَرْفُوْعٌ.

Example

Consider the verb يَجْعَلُ from "Five in pocket group" category in present tense. It is مَرْفُوْعٌ by the presence of Dhammah (ـُ) in the end. To convert it into مَنْصُوْبٌ mood, put the Fatah in the end. Thus يَجْعَلَ is in مَنْصُوْبٌ mood. To convert into مَجْزُومٌ mood, put the sukoon in the end. Thus يَجْعَلْ is in مَجْزُومٌ mood.

Consider the verb يَجْعَلُوْنَ from "Guest noon group" category in the present tense. It is مَرْفُوْعٌ by the presence of last ن. In order to make it مَنْصُوْبٌ or مَجْزُومٌ we have to drop the end ن. So, يَجْعَلُوْا is either مَنْصُوْبٌ or مَجْزُوْمٌ. That is the reason we name this category as "Guest noon group". The noon is a guest in مَرْفُوْعٌ mood.

Consider the verbs يَـجْـعَـلْـنَ and تَـجْـعَـلْـنَ from "Mabni group" category in the present tense. These verbs are مَـبْـنِـيٌّ. These two verbs will not change their form. It is to note that Noon in the last is the doer.

The below table shows few more examples for clear understanding (translations are near to approximate but not exact).

Meaning	مَـرْفُـوْعٌ	مَـنْـصُـوْبٌ	مَـجْـزُوْمٌ
He helps/(is helping)	يَـنْـصُـرُ	يَـنْـصُـرَ	يَـنْـصُـرْ
They Collect	يَـجْـمَـعُـوْنَ	يَـجْـمَـعُـوْا	يَـجْـمَـعُـوْا
They two raise	يَـرْفَـعَـانِ	يَـرْفَـعَـا	يَـرْفَـعَـا
They all (fem.) thank	يَـشْـكُـرْنَ	يَـشْـكُـرْنَ	يَـشْـكُـرْنَ
You (fem.) open	تَـفْـتَـحِـيْـنَ	تَـفْـتَـحِـيْ	تَـفْـتَـحِـيْ

Exercises

1) State TRUE or FALSE: Read the verse Quran (15:18:1). The mood of the present tense of the root verb (جَـعَـلَ) is مَـجْـزُوْمٌ in this verse.
2) State TRUE or FALSE: Read the verse Quran (15:18:49). The mood of the present tense of the root verb (ظَـلَـمَ) is مَـرْفُـوْعٌ in this verse.
3) State TRUE or FALSE: Read the verse Quran (16:18:110). The mood of the present tense of the root verb (عَـمِـلَ) is مَـجْـزُوْمٌ in this verse.

Imperative tense (فِـعْلُ أَمْـرٍ) (Seq # 107)

The imperative tense is used to give command/order or request to the front person (the second person) like "Sit!", "Go!", "Open!" etc. The person who is giving the command/order is the first person.

The verbs in this tense are in مَـجْـزُوْمٌ mood. The following steps are used to construct the imperative tense.

Steps

1) Take the verb of second person in the present tense. Example: تَـفْـتَـحُ (You (masc.) open)
2) Remove the beginning ت sign of the present tense. Example: فْـتَـحُ
3) Make the verb into مَـجْـزُوْمٌ case by replacing Dhammah with sukoon. Example: فْـتَـحْ
4) In Arabic language it is not possible to read a word with the first letter having sukoon (ـْ) as a vowel sign. If this is the case then precede it with هَـمْـزَةُ الْـوَصَـلِ. This Hamza will take Dhammah (ـُ) if the second letter has Dhammah, otherwise it always takes Kasrah (ـِ). **Example**: In فْـتَـحْ there is Fatah (ـَ) on the second letter ت so Hamza will take Kasrah (ـِ). Thus the imperative tense will be اِفْـتَـحْ. Its meaning is "Open!".

By using the above steps, the following table shows the construction of imperative tense for the verb فَتَحَ with respect to 6 personal pronouns.

Adding أ at the beginning	Making majzoom either by placing ـْ or dropping ن	Removing the beginning ت	Actual verb in present tense	Detached pronoun
اِفْتَحْ	فْتَحْ	فْتَحُ	تَفْتَحُ	أَنْتَ
اِفْتَحَا	فْتَحَا	فْتَحَانِ	تَفْتَحَانِ	أَنْتُمَا
اِفْتَحُوْا	فْتَحُوْا	فْتَحُوْنَ	تَفْتَحُوْنَ	أَنْتُمْ
اِفْتَحِيْ	فْتَحِيْ	فْتَحِيْنَ	تَفْتَحِيْنَ	أَنْتِ
اِفْتَحَا	فْتَحَا	فْتَحَانِ	تَفْتَحَانِ	أَنْتُمَا
اِفْتَحْنَ	فْتَحْنَ	فْتَحْنَ	تَفْتَحْنَ	أَنْتُنَّ

Sample Case (Second letter taking Dhammah (ـُ)): In نْصُرْ there is Dhammah (ـُ) on the second letter ص so Hamza will take Dhammah (ـُ). Thus the imperative tense will be أُنْصُرْ. Its meaning is "Help!".

Exercises

1) State TRUE or FALSE: Read the verse Quran (15:18:28). The imperative tense اِصْبِـرْ (be patient!) is present in this verse.
2) State TRUE or FALSE: Read the verse Quran (15:18:45). The imperative tense اِضْـرِبْ (give example!) is present in this verse.
3) State TRUE or FALSE: Read the verse Quran (15:18:50). The imperative tense أُسْـجُـدُوْا (you all do prostration!) is present in this verse.

Prohibitive لا (Seq # 108)

Prohibitive لا is used when you give a command/order or request in negation. It is termed as لا الـنَّـاهِـيَـةُ. This لا will make مُـضَـارِعٌ (present tense) into مَـجْـزُوْمٌ.

Example (1)

لا تَـحْـزَنْ (Don't worry!). /* Arabic language is easy */

"Don't worry" is present in the verse Quran (10:9:40).

Example (2)

Suppose in front of us many people are present. "Don't open" has to be said as follows.

لا تَـفْـتَـحُـوْا

تَـفْـتَـحُـوْا is مَـجْـزُوْمٌ by dropping ن from the مَـرْفُـوْعٌ form تَـفْـتَـحُـوْنَ.

Example (3)

"Don't kill Yousuf" (لا تَقْتُلُوْا يُوْسُفَ) is present in Quran (12:12:10). يُوْسُفَ is مَنْصُوْبٌ because it is مَفْعُوْلٌ بِهِ.

Example (4)

"...Don't prostrate for/to the sun and for/to the moon, and prostrate for/to Allah..." (لَا تَسْجُدُوْا لِلشَّمْسِ وَ لَا لِلْقَمَرِ وَاسْجُدُوْا لِلّٰهِ) is present in Quran (24:41:36).

Exercises

1) State TRUE or FALSE: Suppose there are two security guards on the gate of cave. The translation of the statement "Don't open the door of the cave" to these security guards is "لا تَفْتَحَا بَابَ الْكَهْفِ". لا is the prohibitive لا and تَفْتَحَا is مَجْزُوْمٌ by dropping ن at the end from its actual form تَفْتَحَانِ.
2) State TRUE or FALSE: The correct translation of the statement "Don't oppress/ do unjustice" to second person masculine singular is لا تَظْلِمْ.
3) State TRUE or FALSE: The prohibitive لا will not make مُضَارِعٌ into مَجْزُوْمٌ mood.

Negative particle for past, present and future (Seq # 109)

The negative particle used for past tense is مَا.

Example:

مَـا نَـظَـرْتُ مُـحَـمَّـدً (I did not see Mohammed).

The negative particle used for present tense is لا. This لا is termed as لا النَّـافِـيَـةُ. This لا does not change the mood of present tense. This لا is different than prohibitive لا in the sense that it is not an order, but just negating a fact.

Example

لا أَعْـرِفُ هٰذَا (I don't know this).

The negative particle used for future tense is لَـنْ. This particle will make the verb مَـنْـصُـوْبٌ.

Example

سَـأَذْهَـبُ إِلَـى الْـكَـهْـفِ غَـدًا (I will go to the cave tomorrow).

لَـنْ أَذْهَـبَ إِلَـى الْكَـهْـفِ غَـدًا (I will not go to the cave tomorrow).

It is to observe that the particle of futurity (سَ) is omitted when لَـنْ is used.

Here is an example of positive and negative sentences for the verb drink with the doer I.

	Past tense	**Present tense**	**Future tense**
Positive Sentence	I drank (شَـرِبْتُ)	I drink (أَشْـرَبُ)	I will drink (سَـأَشْـرَبُ)

Negative sentence	I did not drink (مَا شَرِبْتُ)	I do not drink (لا أَشْرَبُ)	I will not drink (لَنْ أَشْرَبَ)

Exercises

1) State TRUE or FALSE: The negative particle used for the past tense is لا.
2) State TRUE or FALSE: لا النَّافِيَةُ does not change the mood of the present tense. It just negates the fact. It is not like an order in negation.
3) State TRUE or FALSE: The negative particle for future tense is لَنْ and this particle converts the present tense into مَنْصُوْبٌ.

Negative particles (لَمْ and لَمَّا) (Seq # 110)

لَمْ is a negative particle used in مُضَارِعٌ. It brings two changes as below.

a) It converts the present tense into past tense.
b) It converts the verb from مَرْفُوْعٌ to مَجْزُوْمٌ.

Examples:

لَمْ + يَجْعَلُ = لَمْ يَجْعَلْ (He did not make)

لَمْ + تَظْلِمُ = لَمْ تَظْلِمْ (She/You did not oppress)

لَمْ + أَشْرَبُ = لَمْ أَشْرَبْ (I did not drink)

لَـمَّـا is also a negative particle acts exactly like لَـمْ. But the meaning of لَـمَّـا is 'Not yet'.

Example:

لَـمَّـا يَـدْخُـلْ = يَـدْخُـلُ + لَـمَّـا (He did not yet enter)

Quran (4:3:142) and Quran (26:49:14) has the word لَـمَّـا with meaning as 'Not yet'.

لَـمَّـا has another meaning as "when", which will be discussed later on.

The particle أَنْ and ل (لامُ الـتَّـعْـلِـيْـل) (Seq # 111)

The particle أَنْ and ل can come before present tense verb. Both of them convert the verb into مَـنْـصُـوْبٌ. The literal meaning of these particles are "to", "that", "for".

Example

أَنْ تَـجْـعَـلَ = تَـجْـعَـلُ + أَنْ (that you make)

أَنْ أَذْهَـبَ = أَذْهَـبُ + أَنْ (that I go)

لِأَفْـهَـمَ = أَفْـهَـمُ + لِـ (to understand myself, for understanding)

Exercises

1) State TRUE or FALSE: Read the verse Quran (15:18:12). لامُ التَّعْلِيْلِ is present in this verse and it makes the verb نَعْلَمَ as مَنْصُوْبٌ.
2) State TRUE or FALSE: Read the verse Quran (16:18:94). The particle أَنْ is present in this verse and it makes the verb تَجْعَلَ as مَنْصُوْبٌ.
3) State TRUE or FALSE: Read the verse Quran (16:18:109). The particle أَنْ is present in this verse.

Masdar مَصْدَرٌ (Seq # 112)

Masdar (مَصْدَرٌ) is a verbal noun (a noun formed from the verb). It is the name (or noun) of the action. مَصْدَرٌ describes the action without time and without doer. It cannot act as the verb of a sentence. Consider the verb دَخَلَ (he entered). The name of this action can be expressed as "to enter" or "entering". مَصْدَرٌ for the verb دَخَلَ is دُخُوْلٌ. Consider another verb جَلَسَ (he sat). The name of this action can be expressed as "to sit" or "sitting". The مَصْدَرٌ for the verb جَلَسَ is جُلُوْسٌ. Other similar examples can be "to swim, swimming", "to learn, learning", "to cook, cooking" etc. Understand the below example.

Example

He went towards cave to enter.

A possible translation with مَصْدَرٌ is as follows.

ذَهَبَ الى الْكَهْفِ لِدُّخُوْلِ

مَـصْـدَرٌ nouns come in different pattern, we will learn about these patterns as we go forward. Few of them are (فَـتَـحَ, فَـتْـحٌ), (ذَهَـبَ, ذِهَـابٌ), (عَـبَـدَ, عِـبَـادَةٌ), (سَـجَـدَ, سُـجُـوْدٌ), (نَـصَـرَ, نَـصْـرٌ) etc. Quran (30:110:1) has two مَـصْـدَرٌ nouns: نَـصْـرٌ and فَـتْـحٌ.

Exercises

1) State TRUE or FALSE: The مَـصْـدَرٌ nouns of the verbs صَـبَـرَ, جَـمَـعَ, سَـمِـعَ are صَـبْـرٌ, جَـمْـعٌ and سَـمْـعٌ. These nouns are available as verse endings in the verses Quran (15:18:67), Quran (16:18:99) and Quran (16:18:101) in the مَـنْـصُـوْبٌ state.

Masdar muawwal (مَـصْـدَرٌ مُـؤَوَّلٌ) (Seq # 113)

مَـصْـدَرٌ مُـؤَوَّلٌ is defined as per below equation.

أَنْ + فِـعْـلٌ مُـضَـارِعٌ مَـنْـصُـوْبٌ = مَـصْـدَرٌ مُـؤَوَّلٌ

We can replace the original مَـصْـدَرٌ with مَـصْـدَرٌ مُـؤَوَّلٌ. Let us understand it by the example present in the last topic.

Example

Below statement is with original مَـصْـدَرٌ.

ذَهَـبَ إِلَـى الْـكَـهْـفِ لِـدُّخُـوْلِ

After replacing the original مَـصْـدَرٌ the sentence will be as below.

ذَهَبَ إِلَى الْكَهْفِ <u>أَنْ يَدْخُلَ</u>

The above underlined part is مَصْدَرٌ مُؤَوَّلٌ. The translation is "He went towards the cave to enter".

Below is a table for understanding other examples.

Sentence with original مَصْدَرٌ	Sentence with مَصْدَرٌ مُؤَوَّلٌ
The justice is good for you all. الْعَدْلُ خَيْرٌ لَكُمْ	To do justice is good for you all. أَنْ تَعْدِلُوْا خَيْرٌ لَكُمْ

Special verb لَيْسَ and مَا (مَا الْحِجَازِيَّةُ) (Seq # 114)

The word لَيْسَ is a verb. It is a weak and Jaamid verb. In Arabic language it is termed as فِعْلٌ نَاقِصٌ وَ جَامِدٌ. A verb is said to be Jaamid if it only has past tense. Jaamid verb does not have present and imperative tense. Jaamid verb is used in a nominal sentence. The meaning of the verb لَيْسَ is "is not". Though it has only past tense, its meaning is in present tense.

The conjugation of لَيْسَ for 14 personal pronouns in the past tense is لَيْسَ, لَيْسَا, لَيْسُوْا, لَيْسَتْ, لَيْسَتَا, لَسْنَ, لَسْتَ, لَسْتُمَا, لَسْتُمْ, لَسْتِ, لَسْتُمَا, لَسْتُنَّ, لَسْتُ, لَسْنَا.

As we know from هُنَّ the third letter (in this case س) will always get sukoon (ـْ) till the personal pronoun نَحْنُ. If we put sukoon (ـْ) on س then two consecutive letters يـ and س will have sukoons. In Arabic language

occurrence of sukoons on two consecutive letters is not possible and one has to drop. As يـ is a weak letter it will drop leading the word construction as لَسْ. This explanation is given in the below equation for the personal pronoun هُنَّ.

لَـيْـسْ + نَ = لَسْـ + نَ = لَسْـنَ

When the word لَـيْـسَ joins a nominal sentence it brings the following changes.

a) The terminology of اَلْـمُـبْـتَـدَأُ changes to "Noun of Laisa" which is اِسْـمُ لَـيْـسَ.
b) The terminology of خَـبَـرٌ changes to "Predicate of Laisa" which is خَـبَـرُ لَـيْـسَ.
c) It makes "Predicate of Laisa" (خَـبَـرُ لَـيْـسَ) as مَـنْـصُـوْبٌ. It is also observed that if the predicate is one word then it is taking the preposition ب. Under such case the predicate will be in مَـجْـرُوْرٌ state.

Example

الْكَـهْـفُ جَـدِيـْدٌ (The cave is new).

After introducing لَـيْـسَ the following two cases are possible.

لَـيْـسَ الْكَـهْـفُ بِـجَـدِيـْدٍ (The cave is not new).

لَـيْـسَ الْكَـهْـفُ جَـدِيـدًا (The cave is not new).

There exist one مَـا called as مَـا الْـحِـجَـازِيَّةُ (the Hijaazi ma) behaves exactly like لَـيْـسَ. This Hijaazi مَـا is a sister of لَـيْـسَ. See below for understanding.

مَـا الْكَـهْـفُ بِـجَـدِيْدٍ (The cave is not new).

مَـا الْكَـهْـفُ جَـدِيـدًا (The cave is not new).

Another example of مَـا is below. Here خَـبَـرٌ is مَـنْـصُـوْبٌ because of this مَـا.

مَـا هٰـذَا بَـشَـرًا (This is not a human being) Quran (12:12:31).

Two more examples are Quran (29:69:41) (Translation: And it is not the word of a poet…) and Quran (30:86:14) (Translation: And it is not the amusement).

Hope or fear by the verb عَـسَـى (Seq # 114A)

عَـسَـى is a Jaamid verb like لَـيْـسَ. Its meaning is hope or fear similar to the meaning of particle لَـعَـلَّ. This verb literally means as “may be” or “perhaps”.

The verb عَـسَـى can be used as an incomplete verb (incomplete in meaning) or a complete verb. If it is an incomplete verb then عَـسَـى needs اَلْـمُـبْـتَـدَأُ and خَـبَـرٌ. خَـبَـرٌ should always be مَـصْـدَرٌ مُـؤَوَّلٌ. Quran (11:9:102) is an example where اللّٰه is its اَلْـمُـبْـتَـدَأُ and أَنْ يَـتُـوْبَ is خَـبَـرٌ مَـصْـدَرٌ مُـؤَوَّلٌ. Here it means as hope.

If it is a complete verb then عَسَى is immediately followed by مَصْدَرٌ مُؤَوَّلٌ as the خَبَرٌ of عَسَى. Quran (15:18:24) is an example where أَنْ يَهْدِيَنِ is the خَبَرٌ of عَسَى.

Understanding relative pronouns again (Seq # 114B)

We already know that الَّذِي, اَلَّذِيْنَ etc are relative pronouns (اِسْمُ مَوْصُوْلٍ). These pronouns basically means as "that which". They provide some more information about someone like "those who made", "those who sat", "those who entered" etc. This extra information is termed in Arabic as صِلَةُ الْمَوْصُوْلِ. This extra information can be a nominal statement or verbal statement or a phrase. One simple example is given below.

Those who entered the cave are successful.

The Arabic translation is

اَلَّذِيْنَ دَخَلُوْا الْكَهْفَ مُفْلِحُوْنَ

Grammatical analysis is as follows.

Arabic Words	Grammatical Analysis
اَلَّذِيْنَ	اِسْمُ مَوْصُوْلٍ وَ هُوَ اَلْمُبْتَدَأُ
دَخَلُوْا الْكَهْفَ	صِلَةُ الْمَوْصُوْلِ وَ هِيَ الْجُمْلَةُ الْفِعْلِيَةُ
دَخَلُوْا	فِعْلُ مَاضٍ مَبْنِيٌ

الْكَـهْـفَ	مَـفْـعُـوْلٌ بِـهِ مَـنْـصُـوْبٌ
مُـفْـلِـحُـوْنَ	خَـبَـرٌ مَـرْفُـوْعٌ (خَـبَـرٌ type 1)

Similarly, in the verse Quran (15:18:30) the phrase اٰمَـنُـوْ وَ عَـمِـلُـواالـصّٰـلِـحٰـتِ is صِـلَـةُ الْـمَـوْصُـوْلِ for relative pronoun اَلَّـذِيْـنَ.

Grammatical analysis (GA) of few Quran verses (Seq # 114C)

This section deals with some GA of few Quran verses as below.

Quran (27:55:3)

Arabic Words	Grammatical Analysis
خَـلَـقَ	فِـعْـلُ مَـاضٍ مَـبْـنِـيٌ
الْاِنْـسَـانَ	مَـفْـعُـوْلٌ بِـهِ مَـنْـصُـوْبٌ

Approximate translation: He created man.

Quran (29:67:12)

Arabic Words	Grammatical Analysis
إِنَّ	حَـرْفُ تَـوْكِـيْـدٍ وَ نَـصْـبٍ
اَلَّـذِيْـنَ	إِسْـمُ الْـمَـوْصُـوْلِ وَ هُـوَ اِسْـمُ إِنَّ مَـنْـصُـوْبٌ
يَـخْـشَـوْنَ رَبَّـهُـمْ بِـالْـغَـيْـبِ	صِـلَـةُ الْـمَـوْصُـوْلِ وَ هِـيَ الْـجُـمْـلَـةُ الْـفِـعْـلِـيَـةُ

فِعْلُ الْمُضَارِعِ	يَخْشَوْنَ
مَفْعُوْلٌ بِهِ مَنْصُوْبٌ وَ هُوَ مُضَافٌ	رَبَّ
مُضَافٌ إِلَيْهِ مَجْرُوْرٌ	هُمْ
جَارٌ مَجْرُوْرٌ	بِالْغَيْبِ
خَبَرُ إِنَّ وَ هِيَ الْجُمْلَةُ الْإِسْمِيَةُ	لَهُمْ مَّغْفِرَةٌ وَّ اَجْرٌ كَبِيْرٌ
جَارٌ مَجْرُوْرٌ شِبْهُ جُمْلَةٍ خَبَرٌ مُقَدِّمٌ	لَهُمْ
اَلْمُبْتَدَأُ مَرْفُوْعٌ	مَّغْفِرَةٌ
حَرْفُ عَطْفٍ	وَّ
مَرْفُوْعٌ مَعْطُوْفٌ عَلٰى مَغْفِرَةٍ	اَجْرٌ
نَعْتٌ لِاَجْرٍ	كَبِيْرٌ

Appropximate translation: Indeed, those who fear their Lord unseen, for them there is forgiveness and a great reward.

Introduction to Weak verbs (Seq # 115)

We have learnt that most of the Arabic verbs are of three letters (or radicals). As per the sample verb فَعَلَ the first radical is ف, the second radical is ع and the third radical is ل. If any one of these three radicals is و or ي then the verb is called as weak verb. In Arabic language it is termed

as الْمُعْتَلُّ. The weak verb undergoes few changes in past, present and imperative tenses. If none of these three radicals is و or ي then the verb is called as sound verb. The next topic provides you few tips for understanding weak verbs and then we will be learning weak verbs then after.

Tips for understanding weak verbs (Seq # 116)

The following are few tips to understand weak verbs.

1) In any verb form (present or past or imperative tense) doer cannot be dropped.
2) In the case of Mutaharrik pronouns as the third radical always take sukoon, this radical in these forms cannot be dropped, though they are weak.
3) Consecutive sukoons (Two sukoons together) cannot be possible. So under this situation, if one sukoon is present on weak letter then the weak letter should be dropped.
4) Kasrah followed by و is incompatible in Arabic language. So Kasrah should be changed to Dhammah.
5) Dhammah cannot be followed by يـ in Arabic language. So Dhammah should be changed to Kasrah.

اَلْـمِـثَـــالُ verbs (Seq # 117)

If the first radical (ف) is و or ي then the verb is called as weak of fa (مُعْتَلُّ الفَاءِ). It is also called as اَلْـمِـثَـالُ. In case of present tense and when the weak letter is و , it is lost as shown in the below table for the personal pronoun هُـوَ. Practice them each day 5 verbs.

Meaning	Actual Present tense after dropping و	Present tense before change	Root verb	Group
Day # 1				
he stopped	يَـقِـفُ	يَـوْقِـفُ	وَقَـفَ	a-i
he found	يَـجِـدُ	يَـوْجِـدُ	وَجَـدَ	a-i
he weighed	يَـزِنُ	يَـوْزِنُ	وَزَنَ	a-i

to necessary	يَـجِـبُ	يَـوْجِـبُ	وَجَـبَ	a-i
to arrive	يَـصِـلُ	يَـوْصِـلُ	وَصَـلَ	a-i
Day # 2				
to promise	يَعِـدُ	يَـوْعِـدُ	وَعَـدَ	a-i
to enter	يَلِـجُ	يَـوْلِـجُ	وَلَـجَ	a-i
to advice	يَعِـظُ	يَـوْعِـظُ	وَعَـظَ	a-i
to born	يَلِـدُ	يَـوْلِـدُ	وَلَـدَ	a-i
to explain/describe	يَـصِـفُ	يَـوْصِـفُ	وَصَـفَ	a-i
Day # 3				
to spread	يَـقِـبُ	يَـوْقِـبُ	وَقَـبَ	a-i
to place	يَـضَـعُ	يَـوْضَـعُ	وَضَـعَ	a-a
to grant/give	يَـهَـبُ	يَـوْهَـبُ	وَهَـبَ	a-a
to cover/encompass	يَـسَـعُ	يَـوْسَـعُ	وَسِـعَ	i-a

The construction of imperative tense (فِعْلُ أَمْـرٍ) is shown below for the personal pronoun أَنْـتَ. There is no need of هَـمْـزَةُ الْـوَصَـلِ, as the majzoom form is not starting with a letter with sukoon (ـْ).

Meaning	Making majzoom	Removing the beginning ت	Actual verb in present tense
find!	جِـدْ	جِـدُ	تَـجِـدُ
grant! Quran (3:3:38) & Quran (19:25:74)	هَـبْ	هَـبُ	يَـهَـبُ
place!	ضَعْ	ضَعُ	تَـضَعُ

Note: Verbs with with first radical as ي will be discussed later.

Exercises

1) State TRUE or FALSE: The "Five in pocket group" category for present tense, for the root verb وَعَـدَ (he promised) are تَـعِـدُ, تَـعِـدُ, يَـعِـدُ, نَـعِـدُ, أَعِـدُ.
2) State TRUE or FALSE: The Imperative tense (فِعْلُ أَمْـرٍ) form for the personal pronoun أَنْـتَ for the root verb وَقَـفَ (he stopped) is قِـفْ.

3) State TRUE or FALSE: The present tense form for the personal pronoun هُمْ for the root verb وَعَـدَ (he promised) is يَـعِـدُوْنَ.

الأَجْـوَفُ verbs (a-u group) (Seq # 118)

Ajwaf verbs under the baab Nasara (a-u group) are discussed in this topic. If the second radical (ع) is و or ي then the verb is called as weak of ain (مُـعْـتَـلُّ العَـيْنِ). It is also called as الأَجْـوَفْ. Ajwaf verbs are hollow verbs as the middle radical is weak. These verbs undergo many changes both in the past tense and in the present tense.

Let us discuss one of the most important verb قَـالَ (he said). If we observe this verb then there is a sukoon over middle ا. Thus it is actually قَـاْلَ. This verb comes under baab Nasara (a-u group). The actual root of the verb is ق وَ ل. Now the question is how can we determine the middle letter ? For that case, we have to observe the present tense form or the مَـصْدَرٌ form of the verb. In the case of قَـالَ , the present tense is يَـقُـوْلُ. Thus the weak letter و appeared in the present tense.

Let us try to conjugate this verb in the past tense.

1) For هُـوَ the verb form is قَـالَ the doer is hidden.
2) For هُـمَـا, just add the doer ا to the root قَـالَ . Thus it is قَـالَا. Refer to the verse Quran (8:7:23).

3) For هُمْ just add the doer و to the root قَالَ. Thus it is قَالُوْا. The ending ا is just a spelling rule.

4) For هِيَ just add the "ت of woman" to the root قَالَ. This "ت of woman" is not the doer. Thus it is قَالَتْ. Doer is hidden.

5) For feminine هُمَا just add the doer ا to the verb form of هِيَ (قَالَتْ). Thus it is قَالَتَا.

6) For هُنَّ the condition is that the third radical should get sukoon (ـْ). So take the root form قَالَ and adding sukoon (ـْ). It becomes قَالْ. In Arabic language occurrence of sukoons on two consecutive letters is not possible and one has to drop. As ا is weak dropping it. It will become قَلْ. <u>If the ajwaf verb is of a-u group then the first radical will take Dhammah (ـُ) and if the ajwaf verb is a-i or i-a group then the first radical will take Kasrah (ـِ) from هُنَّ till نَحْنُ.</u> As قَالَ is from a-u group, it becomes قُلْ. Now adding the doer نَ to قُلْ. Thus it is قُلْنَ.

7) For أَنْتَ just add the doer تَ to قُلْ. Thus it is قُلْتَ.

8) For أَنْتُمَا just add the doer تُمَا to قُلْ. Thus it is قُلْتُمَا.

9) For أَنْتُمْ just add the doer تُمْ to قُلْ. Thus it is قُلْتُمْ.

10) For أَنْتِ just add the doer تِ to قُلْ. Thus it is قُلْتِ.

11) For feminine أَنْتُمَا just add the doer تُمَا to قُلْ. Thus it is قُلْتُمَا. It is same as masculine أَنْتُمَا.

12) For أَنْتُنَّ just add the doer تُنَّ to قُلْ. Thus it is قُلْتُنَّ.

13) For أَنَا just add the doer تُ to قُلْ. Thus it is قُلْتُ.

14) For نَـحْـنُ just add the doer نَا to قُـلْ. Thus it is قُـلْـنَـا.

As قَـاْلَ comes under baab Nasara (a-u group), the present tense form should be يَـقْـوُلُ as يَـنْـصُـرُ. But as قَـالَ is a weak verb, it undergoes a change and becomes يَـقُـوْلُ (exchange of vowel signs).

Thus the “Five in pocket group” present tense verbs are يَـقُـوْلُ, تَـقُـوْلُ, تَـقُـوْلُ, أَقُـوْلُ and نَـقُـوْلُ.

The “Mabni group” present tense verbs gets sukoon on the third radical ل and in Arabic language occurrence of sukoons on two consecutive letters is not possible and one has to drop. So the weak letter و gets drop. This is explained below.

يَـقُـوْلْ + نَ = يَـقُـلْ + نَ = يَـقُـلْـنَ

تَـقُـوْلْ + نَ = تَـقُـلْ + نَ = تَـقُـلْـنَ

The “Guest noon group” present tense verbs are يَـقُـوْلانِ, يَـقُـوْلُـوْنَ, تَـقُـوْلانِ, تَـقُـوْلانِ, تَـقُـوْلُـوْنَ, تَـقُـوْلِـيْـنَ and تَـقُـوْلانِ.

The construction of imperative tense (فِعْلُ أَمْـرٍ) is shown below for the personal pronoun أَنْـتَ. There is no need of هَـمْـزَةُ الْـوَصَـلِ, as the majzoom form is not starting with a letter with sukoon (ـْ). Because occurrence of sukoons on two consecutive letters is not possible the weak letter و gets drop and making it to قُـلْ as shown below in the table.

Meaning	Making majzoom	Removing the beginning ت	Actual verb in present tense
Say!	قُـوْلْ = قُـلْ	قُـوْلُ	تَـقُـوْلُ

Note: Quran (1:2:104) has both لا تَقُـوْلُـوْ (Don't say) and قُـوْلُـو (Say) forms. Few sample verbs under الأَجْـوَفْ (a-u group) are given below in table as summary. Practice these verbs 5 per day.

Meaning	Present tense after change	Present tense before change	Root verb in past	Actual root	Group
Day # 1					
He said	يَـقُـوْلُ	يَـقْـوُلُ	قَـالَ	قَ وَ لَ	a-u
He stood	يَـقُـوْمُ	يَـقْـوُمُ	قَـا مَ	قَ وَ مَ	a-u
He was	يَـكُـوْنُ	يَـكْـوُنُ	كَـانَ	كَ وَ نَ	a-u
to be successful	يَـفُـوْزُ	يَـفْـوُزُ	فَـازَ	فَ وَ زَ	a-u
to be under protection/To seek refuge	يَـعُـوْذُ	يَـعْـوُذُ	عَـاذَ	عَ وَ ذَ	a-u

Day # 2					
He fasted	يَصُوْمُ	يَصْوُمُ	صَامَ	صَ وَ مَ	a-u
He visited	يَزُوْرُ	يَزْوُرُ	زَارَ	زَ وَ رَ	a-u
He tasted	يَذُوْقُ	يَذْوُقُ	ذَاقَ	ذَ وَ قَ	a-u
to go round	يَطُوْفُ	يَطْوُفُ	طَافَ	طَ وَ فَ	a-u
to turn	يَدُوْرُ	يَدْوُرُ	دَارَ	دَ وَ رَ	a-u
Day # 3					
to turn/(accept repentance)	يَتُوْبُ	يَتْوُبُ	تَابَ	تَ وَ بَ	a-u
to be hungry	يَجُوْعُ	يَجْوُعُ	جَاعَ	جَ وَ عَ	a-u
to die	يَمُوْتُ	يَمْوُتُ	مَاتَ	مَ وَ تَ	a-u
to afflict	يَسُوْمُ	يَسْوُمُ	سَامَ	سَ وَ مَ	a-u
to return	يَبُوْءُ	يَبْوُءُ	بَاءَ	بَ وَ ءَ	a-u
to become Jew	يَهُوْدُ	يَهْوُدُ	هَادَ	هَ وَ دَ	a-u

Note: أَعُـوْذُ بِـللّٰهِ مِـنَ الشَّـيْـطَانِ الـرَّجِـيْمِ (I seek refuge in Allah, from the rejected shaitaan).

Exercises

1) State TRUE or FALSE: The "Five in pocket group" category for present tense, for the root verb قَـامَ (he stood) are يَـقُـوْمُ, تَـقُـوْمُ, تَـقُـوْمُ, أَقُـوْمُ and نَـقُـوْمُ.
2) State TRUE or FALSE: The Imperative tense (فِـعْلُ أَمْـرٍ) form for the personal pronoun أَنْـتَ for the root verb كَـانَ (he was) is كُـنْ.
3) State TRUE or FALSE: The present tense form for the personal pronoun هُـمْ for the root verb صَـامَ (he fasted) is يَـصُـوْمُـوْنَ.

الأَجْـوَفُ verbs (a-i group) (Seq # 119)

In this topic let us discuss الأَجْـوَفْ verbs under a-i group (Baab ضَـرَبَ). If the ajwaf verb is from a-i or i-a group then the first radical will take Kasrah (ـِ) in past tense from هُـنَّ till نَـحْـنُ. Let us discuss the verb جَـاءَ (he came, to come). The actual root letters of this verb are ج يَ ء. The middle letter يَ is present in the present tense, يَـجِـيْـئُ.

The 14 past verbal forms for the root verb جَـاءَ are جَـاءَ, جاءَا, جَـائُـوْا, جَـائَـتْ, جَـائَـتَا, جِـئْـنَ, جِـئْـتَ, جِـئْـتُـمَـا, جِـئْـتُـمْ, جِـئْـتِ, جِـئْـتُـمَـا, جِـئْـتُـنَّ, جِـئْـتُ and جِـئْـنَـا.

As جَاءَ comes under Baab ضَـرَبَ (a-i group), the present tense form should be يَـجْيِـئُ as يَـضْـرِبُ. But as جَاءَ is a weak verb, it undergoes a change and becomes يَـجِـيْءُ (exchange of vowel signs).

Thus the "Five in pocket group" present tense verbs are يَـجِـيْءُ, تَـجِـيْءُ, تَـجِـيْءُ, أَجِـيْءُ and نَـجِـيْءُ.

The "Mabni group" present tense verbs gets sukoon on the third radical ء and in Arabic language occurrence of sukoons on two consecutive letters is not possible and one has to drop. So the weak letter ي gets drop. This is explained below.

يَـجِـيْءْ + نَ = يَـجِـئْ + نَ = يَـجِـئْـنَ

تَـجِـيْءْ + نَ = تَـجِـئْ + نَ = تَـجِـئْـنَ

The "Guest noon group" present tense verbs are يَـجِـيْـئَـانِ, يَـجِـيْـئُـوْنَ, تَـجِـيْـئَـانِ, تَـجِـيْـئَـانِ, تَـجِـيْـئُـوْنَ, تَـجِـيْـئِـيْـنَ and تَـجِـيْـئَـانِ.

The construction of Imperative tense (فِـعْلُ أَمْـرٍ) is shown below for the personal pronoun أَنْـتَ. There is no need of هَـمْـزَةُ الْـوَصَـلِ, as the majzoom form is not starting with a letter with sukoon (ـْـ). Because occurrence of sukoons on two consecutive letters is not possible, the weak letter ي gets drop and making it to جِـئْ as shown below in the table.

Meaning	Making majzoom	Removing the beginning ت	Actual verb in present tense
come!	جِـيْءْ = جِـئْ	جِـيْءُ	تَـجِـيْءُ

Few sample verbs under الأَجْـوَفْ (a-i group) are given below in table as summary.

Meaning	Present tense after change	Present tense before change	Root verb in past	Actual root	Group
Day # 1					
to come	يَـجِـيْءُ	يَـجْـيِءُ	جَـاءَ	جَ يَ ءَ	a-i
to sell	يَـبِـيْـعُ	يَـبْـيِعُ	بَـاعَ	بَ يَ عَ	a-i
to walk	يَـسِـيْـرُ	يَـسْـيِـرُ	سَـارَ	سَ يَ رَ	a-i
to live	يَـعِـيْـشُ	يَـعْـيِـشُ	عَـاشَ	عَ يَ شَ	a-i
to increase	يَـزِيْـدُ	يَـزْيِـدُ	زَادَ	زَ يَ دَ	a-i

Day # 2					
to be hidden, absent	يَغِيْبُ	يَغْيِبُ	غَابَ	غ يَ ب	a-i
to plot	يَكِيْدُ	يَكْيِدُ	كَادَ	كَ يَ دَ	a-i
to measure	يَكِيْلُ	يَكْيِلُ	كَالَ	كَ يَ لَ	a-i

Exercises

1) State TRUE or FALSE: Read the verse Quran (15:18:48). The phrase جِئْتُمْ + نَحْنُ = جِئْتُمُوْنَا (You came to us) is present in this verse.

الأَجْوَفُ verbs (i-a group) (Seq # 120)

Let us discuss the verb نَامَ (he slept) under this category. This group falls under Baab سَمِعَ (i-a group). The actual root letters of this verb are نَ وِ مَ. The middle letter وِ is present in the مَصْدَرٌ form نَوْمٌ.

The 14 past verbal forms for the root verb نَامَ are نَامَ, نَامَا, نَامُوْا, نَامَتْ, نَامَتَا, نِمْنَ, نِمْتَ, نِمْتُمَا, نِمْتُمْ, نِمْتِ, نِمْتُمَا, نِمْتُنَّ, نِمْتُ and نِمْنَا.

As نَامَ comes under Baab سَمِعَ (i-a group), the present tense form should be يَنْوَمُ as يَسْمَعُ. But as نَامَ is a weak verb, it undergoes a big change and becomes يَنَامُ.

Thus the "Five in pocket group" present tense verbs are أَنَامُ, تَـنَـامُ, يَـنَـامُ, and نَـنَامُ.

The "Mabni group" present tense verbs gets sukoon on the third radical م and in Arabic language occurrence of sukoons on two consecutive letters is not possible and one has to drop. So the second radical gets drop. This is explained below.

يَـنَامُ + نَ = يَـنَـاْمْ + نَ = يَـنَـمْـنَ

تَـنَامُ + نَ = تَـنَـاْمْ + نَ = تَـنَـمْـنَ

The "Guest noon group" present tense verbs are تَـنَامَـانِ, يَـنَـامُـوْنَ, يَـنَـامَـانِ, تَـنَـامَـانِ, تَـنَـامُـوْنَ, تَـنَـامِـيْـنَ, تَـنَـامَـانِ.

The construction of Imperative tense (فِـعْلُ أَمْـرٍ) is shown below for the personal pronoun أَنْـتَ. There is no need of هَـمْـزَةُ الْـوَصْـلِ, as the majzoom form is not starting with a letter with sukoon (ـْ). Because occurrence of sukoons on two consecutive letters is not possible the second radical (or letter) gets drop and making it to نَـمْ as shown below in the table.

Meaning	Making majzoom	Removing the beginning ت	Actual verb in present tense

Sleep!	نَامْ = نَمْ	نَامُ	تَـنَـامُ

Few sample verbs under الأَجْـوَفْ (i-a group) are given below in table as summary. Practice these verbs 5 per day.

Meaning	Present tense after change	Present tense before change	Root verb in past	Actual root	Group
to sleep	يَـنَـامُ	يَـنْـوَمُ	نَـامَ	نَ وِ مَ	i-a
to reach	يَـنَـالُ	يَـنْـوَلُ	نَـالَ	نَ وِ لَ	i-a
to fear	يَـخَـافُ	يَـخْـوَفُ	خَـافَ	خَ وِ فَ	i-a
to be about to do	يَـكَـادُ	يَـكْـوَدُ	كَـادَ	كَ وِ دَ	i-a
cease to do	يَـزَالُ	يَـزْوَلُ	زَالَ	زَ وِ لَ	i-a
to wish	يَـشَـاءُ	يَـشْـيَـئُ	شَـاءَ	شَ يِ أَ	i-a

Note (1): كَ وِ دَ (i-a group) means "to be about to do". It should not be confused with كَ يَ دَ (a-i group) which means "to plot". Both these verbs take كَادَ as their past form.

Note (2): مَا شَاءَ اللّٰهُ (What Allah wished!)

الـنَّـاقِـصُ verbs (past tense) (Seq # 121)

These verbs need careful attention for understanding them. If the third radical (ل) is either و or ي then such a verb is called as weak of laam (مُعْتَلُّ الَّامِ). It is also called as الـنَّـاقِـصُ. Verbs in this category undergo many changes both in past and present tenses. In this topic we will study the past tense of الـنَّـاقِـصُ verbs.

In the pronunciation the letters و or ي are changed to the sound of ا. The letter و is written as ا and ي is written as ى. Examples are دَعَـا (originally دَ عَ وَ), هَـدَى (originally هَ دَ يَ).

The letter ي if present in third radical position then it will not change if the second radical of the verb has Kasrah. Example is نَـسِـيَ.

Let us try to conjugate the verb دَعَـا (he invited/prayed) in the past tense.

1) For هُـوَ the verb form is دَعَـا.
2) For هُـمَـا, the third radical و appears and after that the doer ا will be added. Thus it is دَعَـوَا.

3) For هُـمْ, the third radical و will be dropped. Originally it is دَعَـوُوْا. Finally it is دَعَـوْا.
4) For هِـيَ just add the "ت of woman" to the root دَعَـا. After adding it is دَعَـاْتْ. Because of two consecutive sukoons (ـْ), the ا gets drop. Finally it is دَعَـتْ.
5) For feminine هُـمَـا just add the doer ا to the verb form of هِـيَ (دَعَـتْ). Thus it is دَعَـتَـا.
6) For Mutaharrik pronouns the third radical should have sukoon (ـْ). To do this, the third radical و appears. So the initial part will be دَعَـوْ. Thus the conjugation for all Mutaharrik pronouns from هُـنَّ to نَـحْـنُ is دَعَـوْنَ, دَعَـوْتَ, دَعَـوْتُـمَـا, دَعَـوْتُـمْ, دَعَـوْتِ, دَعَـوْتُـمَـا, دَعَـوْتُـنَّ, دَعَـوْتُ and دَعَـوْنَـا.

Thus the 14 past tense verb forms for the verb دَعَـا (a-u group) are دَعَـا, دَعَـوَا, دَعَـوْا, دَعَـتْ, دَعَـتَـا, دَعَـوْنَ, دَعَـوْتَ, دَعَـوْتُـمَـا, دَعَـوْتُـمْ, دَعَـوْتِ, دَعَـوْتُـمَـا, دَعَـوْتُـنَّ, دَعَـوْتُ and دَعَـوْنَـا.

In the same way 14 past tense verb forms can be constructed for the verbs of **a-u group:** تَـلَا (to recite), خَـلَا (to be alone/ to pass away), عَـفَـا (to forgive), شَـكَـا (to complain), مَـحَـا (to erase), بَـلَا (to test) and رَجَـا (to hope). The reader is recommended to practice all of the above by writing them. (Note:The root قَ سَ وَ means "to become hard". This verb came in Quran only in past form. Refer to verse Quran (1:2:74)).

Now comes the turn of هَـدَى (he guided, a-i group). The actual root is هَ دَ يَ. It is pronounced as Hadaa. The 14 past tense verb forms for the verb هَـدَى are هَـدَى, هَـدَيَا, هَـدَوْا (the third radical ي got dropped here), هَـدَتْ, هَـدَتَا, هَـدَيْـنَ, هَـدَيْـتَ, هَـدَيْـتُـمَـا, هَـدَيْـتُـمْ, هَـدَيْـتِ, هَـدَيْـتُـمَـا, هَـدَيْـتُـنَّ, هَـدَيْـتُ and هَـدَيْـنَـا.

In the same way 14 past tense verb forms can be constructed for the verbs of <u>a-i group:</u> مَـشَـى (to walk), سَـقَـى (to give water), جَـرَى (to flow), أَتَـى (to come/to bring or produce), قَـضَـى (to decree/decide), جَـزَى (to avail/(get in return)), شَـرَى (to sell), كَفَـى (to be sufficient), عَـصَـى (to disobey), بَـكَـى (to cry), شَـفَـى (to cure), رَمَـى (to throw) and بَـنَى (to build).

Now comes the turn of نَـسِـيَ (he forgot, i-a group). Here because the Kasrah is present on the second radical, the weak letter ي is appearing. In Arabic language the vowel sign Kasrah is not compatible with immediately next letter و. To solve, this Kasrah will be converted to Dhammah. Let us understand it by constructing the verb form for the personal pronoun هُـمْ. We know that the doer for هُـمْ is و. See the below equation now.

نَـسِـيَ + و = نَـسِ+ و = نَـسُ + و = نَـسُـوْا

In the above equation the third radical ي gets dropped leading to the combination نَـسِ+ و where Kasrah is followed by و which is incompatible. This Kasrah will become Dhammah and the resulting structure is نَـسُـوْا. The 14 past tense verb forms for the verb نَـسِـيَ are نَـسِـيَ, نَـسِـيَـا, نَـسُـوْا,

نَسِيْتُنَّ, نَسِيْتُمَا, نَسِيْتُمْ, نَسِيْتِ, نَسِيْتُمَا, نَسِيْتَ, نَسِيْنَ, نَسِيَتَا, نَسِيَتْ, نَسِيْتُ and نَسِيْنَا.

Similar exercise can be done for the verbs of **i-a group:** رَضِيَ (to please), لَقِيَ (to meet), خَشِيَ (to fear) and بَقِيَ (to remain).

Let us now discuss the verb نَهَى (to forbid/stop, a-a group). The actual root is نَ هَ يَ. It is pronounced as Nahaa. The 14 past tense verb forms for the verb نَهَى are نَهَى, نَهَيَا, نَهَوْا (the third radical ي got dropped here), نَهَيْتُ, نَهَيْتُنَّ, نَهَيْتُمَا, نَهَيْتِ, نَهَيْتُمْ, نَهَيْتُمَا, نَهَيْتَ, نَهَيْنَ, نَهَتَا, نَهَتْ, and نَهَيْنَا.

In the same way 14 past tense verb forms can be constructed for the verbs of **a-a group**: أَبَى (to refuse), سَعَى (to strive/struggle), طَغَى (to transgress), نَأَى (to keep away/to become remote, Quran (15:17:83)) and رَأَى (to see). Detailed discussion of the verb رَأَى is present in a later topic as it behaves differently.

Note: The verb ع ث و means "to act wickedly/to commit evil". This verb came in Quran only with prohibitive لا (Don't act wickedly/Don't commit evil). Refer to Quran (1:2:60).

Exercises

1) State TRUE or FALSE: Read the verse Quran (15:18:57). The verb نَسِيَ is present in this verse.

2) State TRUE or FALSE: Read the verse Quran (15:18:63). The verb نَسِيْتُ is present in this verse.
3) State TRUE or FALSE: Read the verse Quran (15:18:74). The verb لَقِيَا (They two met) is present in this verse.

النَّاقِصُ verbs (present tense) (Seq # 122)

In this topic we will study the present tense of الْنَّاقِصُ verbs. The "Five in pocket group" loses the last Dhammah (ـُ) for all الْنَّاقِصُ verbs in the present tense as shown below.

The "Five in pocket group" present tense verbs for the root verb دَعَا are يَدْعُو, تَدْعُو, تَدْعُو, أَدْعُو and نَدْعُو (instead of يَدْعُوُ).

The "Five in pocket group" present tense verbs for the root verb هَدَى are يَهْدِى, تَهْدِى, تَهْدِى, أَهْدِى and نَهْدِى (instead of يَهْدِيُ).

The "Five in pocket group" present tense verbs for the root verb نَسِيَ are يَنْسَى, تَنْسَى, تَنْسَى, أَنْسَى and نَنْسَى (instead of يَنْسَيُ).

The "Five in pocket group" present tense verbs for the root verb نَهَى are يَنْهَى, تَنْهَى, تَنْهَى, أَنْهَى and نَنْهَى (instead of يَنْهَيُ).

Let us now learn the "Mabni group". In this group the third radical will get sukoon. So just adding the doer نَ is sufficient. The following equations are helpful in understanding this group.

يَـدْعُـوْنَ = نَ + يَـدْعُـو (For هُـنَّ adding the doer نَ to يَـدْعُـو).

تَـدْعُـوْنَ = نَ + تَـدْعُـو (For أَنْتُـنَّ adding نَ to تَـدْعُـو).

يَـهْدِيْـنَ = نَ + يَـهْدِى (For هُـنَّ adding the doer نَ to يَـهْدِى).

تَـهْدِيْـنَ = نَ + تَـهْدِى (For أَنْتُـنَّ adding نَ to تَـهْدِى).

يَـنْـسَـيْـنَ = نَ + يَـنْـسَـى (For هُـنَّ adding the doer نَ to يَـنْـسَـى).

تَـنْـسَـيْـنَ = نَ + تَـنْـسَـى (For أَنْتُـنَّ adding نَ to تَـنْـسَـى).

يَـنْـهَـيْـنَ = نَ + يَـنْـهَـى (For هُـنَّ adding the doer نَ to يَـنْـهَـى).

تَـنْـهَـيْـنَ = نَ + تَـنْـهَـى (For أَنْتُـنَّ adding نَ to تَـنْـهَـى).

Let us now learn "Guest noon group". The "Guest noon group" present tense verbs for the root verb دَعَـا are constructed as follows.

يَـدْعُـوَانِ = اَنِ + يَـدْعُـوُ (For third person masculine هُـمَـا)

يَـدْعُـوْنَ = وْنَ + يَـدْعُـوُ (For هُـمْ, The third radical وُ is lost)

تَـدْعُـوَانِ = اَنِ + تَـدْعُـوُ (For third person feminine هُـمَـا)

تَـدْعُـوَانِ = اَنِ + تَـدْعُـوُ (For second person masculine أَنْتُـمَـا)

تَـدْعُـوْنَ = وْنَ + تَـدْعُـوُ (For أَنْتُـمْ, The third radical وُ is lost)

تَـدْعِـيْـنَ = يْـنَ + تَـدْعُ = يْـنَ + تَـدْعُـوُ (For أَنْـتِ, The third radical وُ is lost and the Dhammah of ع changed to Kasrah as the Dhammah cannot be followed by يـ in Arabic language).

تَـدْعُـوُ + اَنِ = تَـدْعُـوَانِ (For second person feminine أَنْـتُـمَـا)

The “Guest noon group” present tense verbs for the root verb هَـدَى are constructed as follows.

يَـهْـدِيُ + اَنِ = يَـهْـدِيَانِ (For third person masculine هُـمَـا)

يَـهْـدِيُ + وْنَ = يَـهْـدُوْنَ (For هُـمْ, The third radical يُ is lost and the Kasrah of د changed to Dhammah as the Kasrah cannot be followed by و in Arabic language).

تَـهْـدِيُ + اَنِ = تَـهْـدِيَانِ (For third person feminine هُـمَـا)

تَـهْـدِيُ + اَنِ = تَـهْـدِيَانِ (For second person masculine أَنْـتُـمَـا)

تَـهْـدِيُ + وْنَ = تَـهْـدُوْنَ (For أَنْـتُـمْ, The third radical يُ is lost and the Kasrah of د changed to Dhammah as the Kasrah cannot be followed by و in Arabic language).

تَـهْـدِيُ + يْـنَ = تَـهْـدِ + يْـنَ = تَـهْـدِيْـنَ (For أَنْـتِ, The third radical يُ is lost).

تَـهْـدِيُ + اَنِ = تَـهْـدِيَانِ (For second person feminine أَنْـتُـمَـا)

The “Guest noon group” present tense verbs for the root verb نَـسِـيَ are constructed as follows.

يَـنْـسَـيُ + اَنِ = يَـنْـسَـيَانِ (For third person masculine هُـمَـا)

يَـنْـسَـيُ + وْنَ = يَـنْـسَـوْنَ (For هُـمْ, The third radical يُ is lost).

تَـنْـسَـيُ + اَنِ = تَـنْـسَـيَانِ (For third person feminine هُـمَـا)

تَـنْـسَـيُ + اَنِ = تَـنْـسَـيَانِ (For second person masculine أَنْـتُـمَـا)

تَـنْـسَـيُ + وْنَ = تَـنْـسَـوْنَ (For أَنْتُمْ, The third radical يُ is lost).

تَـنْـسَـيُ + يْـنَ = تَـنْـسَ + يْـنَ = تَـنْـسَـيْـنَ (For أَنْـتِ, The third radical يُ is lost).

تَـنْـسَـيُ + اَنِ = تَـنْـسَـيَانِ (For second person feminine أَنْـتُـمَـا)

The “Guest noon group” present tense verbs for the root verb نَـهَـي are constructed as follows.

يَـنْـهَـيُ + اَنِ = يَـنْـهَـيَانِ (For third person masculine هُـمَـا)

يَـنْـهَـيُ + وْنَ = يَـنْـهَـوْنَ (For هُـمْ, The third radical يُ is lost, **Quran(4:3:104)**)

تَـنْـهَـيُ + اَنِ = تَـنْـهَـيَانِ (For third person feminine هُـمَـا)

تَـنْـهَـيُ + اَنِ = تَـنْـهَـيَانِ (For second person masculine أَنْـتُـمَـا)

تَـنْـهَـيُ + وْنَ = تَـنْـهَـوْنَ (For أَنْتُمْ, The third radical يُ is lost, **Quran (4:3:110)**)

تَـنْـهَـيُ + يْـنَ = تَـنْـهَ + يْـنَ = تَـنْـهَـيْـنَ (For أَنْـتِ, The third radical يُ is lost).

تَـنْـهَـيُ + اَنِ = تَـنْـهَـيَانِ (For second person feminine أَنْـتُـمَـا)

Exercises

1) State TRUE or FALSE: Read the verse Quran (15:18:14). The verb form نَـدْعُـوَ in مَـنْـصُـوْبٌ mood is present in this verb. The verb is in مَـنْـصُـوْبٌ mood because لَـنْ is present before the verb.

2) State TRUE or FALSE: Read the verse Quran (15:18:28). The verb form يَـدْعُـوْنَ is present in this verse.
3) State TRUE or FALSE: Read the verse Quran (16:18:83). The verb form أَتْـلُـو (I recite) is present in this verse. Thus "Five in pocket group" verbs are يَـتْـلُـو, تَـتْـلُـو, تَـتْـلُـو, أَتْـلُـو, نَـتْـلُـو.

النَّــاقِــصُ verbs (Imperative tense) (Seq # 123)

Let us learn imperative tense for النَّـاقِـصْ verbs in this section. These verbs loses the third radical in مَـجْـزُوْمٌ mood. The below table shows three examples for the personal noun أَنْـتَ. The reader is recommended to construct imperative tense for all the النَّـاقِـصْ verbs discussed in the earlier topics.

Adding ا at the beginning	Making majzoom by dropping the third radical	Removing the beginning ت	Actual verb in present tense
أُدْعُ Quran (14:16:125)	دْعُ	دْعُـو	تَـدْعُـو
اِهْـدِ Quran (1:1:5)	هْـدِ	هْـدِى	تَـهْـدِى
اِنْـسَ	نْـسَ	نْـسَـى	تَـنْـسَـى

اِنْـهَ	نْـهَ	نْـهَـى	تَـنْـهَـى

AlMuzaafu (اَلْـمُـضَـعَّـفُ) verbs (Seq # 124)

In this category of verbs the second and the third radical are same. These verbs go some changes both in the past and present tenses. Let us learn them first by considering a-u group.

Consider the verb ظَـنَّ. Actually it is ظَـنَـنَ. The meaning of this verb is "He thought". In the past tense the second radical loses its vowel sign and gets sukoon for Saakin pronouns and retains its vowel sign for Mutaharrik pronouns. See below…

ظَـنَـنَ = ظَـنْـنَ = ظَـنَّ

Now let us learn all its forms

1) For هُـوَ the verb form is ظَـنَّ.
2) For هُـمَـا, the verb form is ظَـنَّـا.
3) For هُـمْ, it is ظَـنُّـوْا.
4) For هِـيَ just add the "ت of woman" to the root ظَـنَّ. After adding it is ظَـنَّـتْ.
5) For feminine هُـمَـا just add the doer ا to the verb form of هِـيَ (ظَـنَّـتْ). Thus it is ظَـنَّـتَـا.
6) For Mutaharrik pronouns the second radical retains its vowel sign. As usual the third radical should get sukoon (ـْ). So the initial part will be

ظَـنَـنْ. Thus the conjugation for all Mutaharrik pronouns from هُـنَّ to نَـحْـنُ is ظَـنَـنَّ = نَ + ظَـنَـنْ, ظَـنَـنْتَ, ظَـنَـنْتُمَا, ظَـنَـنْتُمْ, ظَـنَـنْتِ, ظَـنَـنْتُمَا, ظَـنَـنْتُـنَّ, ظَـنَـنْـتُ and ظَـنَـنَّا = نَـا + ظَـنَـنْ.

In the present tense also the second radical loses its vowel sign for Saakin pronouns and retains its vowel sign for Mutaharrik pronouns. The Dhammah of second radical gets shifted to the first radical as shown below.

يَـظْـنُـنُ = يَـظُـنْـنُ = يَـظُـنُّ

The "Five in pocket group" present tense verbs for the root verb ظَـنَّ are يَـظُـنُّ, تَـظُـنُّ, تَـظُـنُّ, أَظُـنُّ and نَـظُـنُّ.

The "Mabni group" verbs are يَـظْـنُـنَّ = نَ + يَـظْـنُـنْ and تَـظْـنُـنَّ.

The "Guest noon group" verbs are يَـظُـنَّـانِ, يَـظُـنُّـوْنَ, تَـظُـنَّـانِ, تَـظُـنَّـانِ, تَـظُـنُّـوْنَ, تَـظُـنِّـيْـنَ and تَـظُـنَّـانِ.

The construction of Imperative tense (فِـعْلُ أَمْـرٍ) is shown below for the personal pronoun أَنْـتَ. There is no need of هَـمْـزَةُ الْـوَصَـلِ, as the majzoom form is not starting with a letter with sukoon (ـْـ). After making majzoom the sukoons will appear on two consecutive noons (ظُـنْـنْ). The letter ن is not a weak letter, thus cannot be dropped. So the last ن will take Fatah and the final form will become as ظُـنْـنَ leading to ظُـنَّ. Explanation is given in the below table.

Meaning	Making majzoom	Removing the beginning ت	Actual verb in present tense
think!	ظُـنْـنْ = ظُـنْـنَ = ظُـنَّ	ظُـنُّ	تَـظُـنُّ (تَـظُـنْـنُ)

Similar exercise can be done for the verbs below. They are organized 5 verbs daily.

Day # 1 مَـدَّ (to prolong/elongate, a-u group), سَـرَّ (to please, a-u group), ضَـرَّ (to harm, a-u group), رَدَّ (to reply, a-u group), جَـرَّ (to drag/pull, a-u group).

Day # 2 عَدَّ (to count, a-u group), صَـبَّ (to pour, a-u group), سَـدَّ (to block, a-u group), بَـثَّ (to spread, a-u group), دَعَّ (to repulse/push, a-u group).

Day # 3 حَـضَّ (to urge, a-u group), قَـصَّ (He narrated/told, a-u group), سَـبَّ (to abuse, a-u group), مَـرَّ (to pass, a-u group), حَـجَّ (to do hajj, a-u group).

Consider a verb شَـمَّ (he smelled) in i-a group. Its construction is as below.

شَـمِـمَ = شَـمْـمَ = شَـمَّ

The second radical will retain its vowel sign from هُـنَّ. Thus the verb form for هُـنَّ is شَـمِـمْـنَ. Two more example verbs in i-a group are مَـسَّ (he touched) and وَدَّ (To wish).

Likewise practice can be done for the below verbs from a-i group. The below verbs are in the format (root verb, present tense for هُـوَ, meaning).

(ضَـلَّ, يَـضِـلُّ, to go astray), (تَـبَّ, يَـتِـبُّ, to perish), (تَـمَّ, يَـتِـمُّ, to finish/complete), (حَـقَّ, يَـحِـقُّ, to be truth), (خَـفَّ, يَـخِـفُّ, to be light), (ذَلَّ, يَـذِلُّ, to be disrespected), (زَلَّ, يَـزِلُّ, to slip) and (عَـزَّ, يَـعِـزُّ, to get respect).

Exercises

1) State TRUE or FALSE: Read the verse Quran (15:18:35). The verb form أَظُـنُّ is present in this verse.
2) State TRUE or FALSE: Read the verse Quran (15:18:36). The verb form أَظُـنُّ is present in this verse.
3) State TRUE or FALSE: Read the verse Quran (15:18:53). The verb form ظَـنُّـوْا is present in this verse.

Classification of verbs (Seq # 125)

This topic is just to understand the architecture of verbs classification. Don't worry about this topic, just understand as much as possible. The classification of the verbs is as follows.

1) Saalim verbs (الـسَّـالِـمُ) These verbs do not have أ, و, or ي as one of its letters and second and third letters are not the same. Example: فَـتَـحَ, نَـصَـرَ, ضَـرَبَ, سَـمِـعَ etc.
2) Mahmooz verbs (الْـمَـهْـمُـوْزُ) These verbs have أ as one of its letters. Example: أَكَـلَ, سَـأَلَ, قَـرَأَ etc.
3) Misaal verbs (الْـمِـثَـالُ) These verbs have و or ي as the first letter. Example: وَجَـدَ, وَزَنَ etc.

4) Ajwaf verbs (الأَجْـوَفُ) These verbs have و or ي as the second letter. Example: قَـالَ (actually قَ وَ لَ), سَـارَ (actually سَ يَ رَ) etc.

5) Naaqis verbs (الـنَّـاقِـصُ) These verbs have و or ي as the third letter. Example: دَعَـا (actually دَ عَ وَ), نَـسِـيَ etc.

6) Lafeef (الَّـفِـيْـفُ) These verbs have و or ي as more than one letter. These verbs are of two kinds.

   a. Lafeef Maqroon (الَّـفِـيْـفُ الْـمَـقْـرُوْنُ) These verbs have و or ي as second and third letter. Example: يَـكْـوِى كَـوَى (He ironed), شَـوَى يَـشْـوِى (to scald/roast/injure) Quran (15:18:29), طَـوَى يَـطْـوِى (to fold) Quran (17:21:104), أَوَى يَـأْوِى (to take shelter) Quran (15:18:10), the root letters ه و ى has two forms: (F1) يَـهْـوَى هَـوَى (to like/desire) Quran (1:2:87) and (F2) هَـوِىَ يَـهْـوِى (to incline/fall down) Quran (13:14:37).

   b. Lafeef Mafrooq (الَّـفِـيْـفُ الْـمَـفْـرُوْقُ) These verbs have و or ي as first and third letter. Example:وَعَـى يَـعِـى (He understood) Quran (29:69:12), وَقَـى يَـقِـى (He saved) Quran (29:76:11). **Note: Construction of imperative of وَقَـى is (تَـقِـى, قِـى, قِ, You save!) Quran (2:2:201).**

7) AlMuzaafu verbs (الْـمُـضَـعَّـفُ) These verbs have second and third letters same. Example: ظَـنَّ, حَـجَّ etc.

Special verb رَأَى (Seq # 126)

The main root letters of this verb are رَ أ ي. But the third letter ي is not read in the root form. Because of this reason Fatah is not written on ي. This verb comes under the category of a-a group and it is a الـنَّـاقِـصُ verb.

Let us try to conjugate this verb in the past tense.

1) For هُـوَ the verb form is رَأَى.
2) For هُـمَـا, the third radical ي appears and after that the doer ا will be added. Thus it is رَأَيَا.
3) For هُـمْ, the third radical ي will be dropped. Originally it is رَأَيُـوْا. Finally it is رَأَوْا.
4) For هِـيَ just add the "ت of woman" to the root رَأَى. After adding it is رَأَيْـتْ. Because of two consecutive sukoons (ـْ), the ي gets drop. Finally it is رَأَتْ.
5) For feminine هُـمَـا just add the doer ا to the verb form of هِـيَ (رَأَتْ). Thus it is رَأَتَـا.
6) For Mutaharrik pronouns the third radical should have sukoon (ـْ). For this to do, the third radical ي will appear. So the initial part will be رَأَيْـ. Thus the conjugation for all Mutaharrik pronouns from هُـنَّ to نَـحْـنُ is رَأَيْـنَ , رَأَيْـتَ, رَأَيْـتُـمَـا, رَأَيْـتُـمْ, رَأَيْـتِ, رَأَيْـتُـمَـا, رَأَيْـتُـنَّ, رَأَيْـتُ and رَأَيْـنَـا.

In the present tense originally it is يَـرْأَىُ. But as it is الْـنَّـاقِـصُ verb it loses its Dhammah (meaning it is hidden). So it became يَـرْأَى. Now say يَـرْأَى 10

times then you will end up saying يَـرَى. Such a change happened because this verb is frequently used.

The “Five in pocket group” is now يَـرَى, تَـرَى, تَـرَى, أَرَى and نَـرَى.

The “Mabni group” is يَـرَيْـنَ and تَـرَيْـنَ.

The “Guest noon group” is يَـرَيَانِ, يَـرَوْنَ, تَـرَيَانِ, تَـرَيَانِ, تَـرَوْنَ, تَـرَيْـنَ and تَـرَيَانِ.

When you make this verb majzoom the third radical is lost.

Example: لَـمْ تَـرَ (you did not see)

The فِـعْـلُ أَمْرٍ for this verb is not used, instead أُنْـظُـرْ is used.

The specialty of this verb is that it has two meanings: a) to see, b) to think, to consider or judge. The first meaning is called as رَأَى الْـبَـصَـرِيَّـةُ and the second meaning is called as رَأَى الْـقَـلْـبِـيَّـةُ. The first meaning needs only one مَـفْـعُـوْلٌ بِـهِ. The example is below.

رَأَيْـتُ إِبْـرَاهِـيْـمَ (I saw Ibrahim).

The second meaning needs two مَـفْـعُـوْلٌ بِـهِ which are اَلْـمُـبْـتَـدَأُ and خَـبَـرٌ. Refer to the Quran verses Quran (29:70:6) and Quran (29:70:7).

Special verb أَتَـــى (Seq # 127)

The root letters of this verb are أ ت يَ. But the third letter ي is not read in the root form. This verb comes under the category of a-i group. Its meaning is "He brought".

Based on our previous experience, the 14 verbs form in the past tense is أَتَى, أَتَـيَـا, أَتَـوْا, أَتَـتْ, أَتَـتَا, أَتَـيْـنَ, أَتَـيْـتَ, أَتَـيْـتُمَـا, أَتَـيْـتُمْ, أَتَـيْـتِ, أَتَـيْـتُمَـا, أَتَـيْـتُـنَّ, أَتَـيْـتُ and أَتَـيْـنَا.

In the present tense the "Five in pocket group" is يَـأْتِـي, تَـأْتِـي, تَـأْتِـي, آتِـي and نَـأْتِـي. The ending Dhammah is lost (actually يَـأْتِـيُ)

In "Mabni group", the third letter will get sukoon so the construction will be as below.

يَـأْتِـيْ + نَ = يَـأْتِـيْـنَ

تَـأْتِـيْ + نَ = تَـأْتِـيْـنَ

The "Guest noon group" construction goes as follows.

يَـأْتِـي + أْنِ = يَـأْتِـيَـانِ (For masculine third person dual)

يَـأْتِـي + وْنَ = يَـأْتُـوْنَ (For masculine third person plural, The third radical is lost and Kasrah of ت got changed to Dhammah)

تَـأْتِـي + أْنِ = تَـأْتِـيَـانِ (For feminine third person dual)

تَـأْتِـي + اْنِ = تَـأْتِـيَـانِ (For masculine second person dual)

تَـأْتِـي + وْنَ = تَـأْتُـوْنَ (For masculine second person plural, The third radical is lost and Kasrah of ت got changed to Dhammah)

تَـأْتِـي + يْـنَ = تَـأْتِـيْـنَ (For feminine second person singular, The third radical is lost)

تَـأْتِـي + اْنِ = تَـأْتِـيَـانِ (For feminine second person dual)

If two Hamzas meet together, the first having vowel sign and second having sukoon then vowel of the first Hamza gets extra length as shown below.

اِ أْ= اِيْـ, اَ أْ = آ, اُ أْ = اُوْ

This information will help us to understand the imperative tense of this verb as below.

Adding ا at the beginning	Making majzoom by dropping ي and ن	Removing the beginning ت	Actual verb in present tense	Detached pronoun
اِأْتِ = اِيْـتِ	أْتِ	أْتِـي	تَـأْتِـي	أَنْتَ
اِأْتُـوْ= اِيْـتُـوْ	أْتُـوْ	أْتُـوْنَ	تَـأْتُـوْنَ	أَنْتُمْ

After understanding this let us understand how this imperative tense behaves when some letter like و or ف comes before it. Once they come before it, the first Hamza will be not be read as it is هَمْزَةُ الْوَصلِ. If it is not read (will be dropped) then the second Hamza (first radical of the root verb) will come back and looks like below.

وَ + اِيْتِ = وَ + اِأْتِ = وَأْتِ

فَ + اِيْتُوْ = فَ + اِأْتُوْ = فَأْتُوْ (Quran (1:2:23), then you all bring!)

Laam of command (or request) for third and first person (Seq # 128)

In one of the last topics we have learned فِعْلُ أَمْرٍ which is used to give command (or request) to second person. In order to give command (or request) to third or first person لامُ الأَمْرِ is used. This Laam changes the مُضَارِعٌ into the مَجْزُومٌ case. The example is given below.

Examples

لِيَقْرَأْ (Let him read or he should read)

لِنَقْرَأْ (Let us read or we should read)

This ل takes Kasrah (ـِ). But it loses this Kasrah if it comes after حَرْفُ عَطْفٍ like وَ, فَ and ثُمَّ.

Examples

لِنَـجْلِسْ وَلْنَـكْـتُـبْ (We should sit and write). Quran (30:106:3) has لامُ الأَمْـرِ. The approximate meaning of this verse is "So let them worship the lord of this house".

Exercises

1) State TRUE or FALSE: Read the verse Quran (15:18:19). The construction فَـلْيَـنْـظُـرْ with لامُ الأَمْـرِ is present in this verse.
2) State TRUE or FALSE: Read the verse Quran (15:18:29). The construction فَـلْيَـكْـفُـرْ with لامُ الأَمْـرِ is present in this verse.
3) State TRUE or FALSE: Read the verse Quran (16:18:110). The construction فَـلْيَـعْـمَـلْ with لامُ الأَمْـرِ is present in this verse.

Doer (اِسْـمُ الْـفَـاعِـلِ) (Seq # 129)

In simple terms, one who does an action is a doer. In English language this doer is termed as "Active participle". The person who works is a "worker", someone who worships is a "worshipper", someone who protects is a "protector". The pattern of doer in Arabic language is فَـاعِـلٌ. This pattern is derived from the specimen verb فَـعَـلَ (he did). Thus عَـامِـلٌ is "worker", عَـابِـدٌ is "worshipper" and حَـافِـظٌ is "protector".

Sound masculine plurals from above singulars can be obtained as shown in the below table.

S.no	Singular	مَـرْفُـوْعٌ	مَـنْـصُـوْبٌ	مَـجْـرُوْرٌ

1	عَـامِـلٌ	عَـامِـلُـوْنَ	عَـامِـلِـيْـنَ	عَـامِـلِـيْـنَ
2	عَـابِـدٌ	عَـابِـدُوْنَ	عَـابِـدِيْـنَ	عَـابِـدِيْـنَ
3	حَـافِـظٌ	حَـافِـظُـوْنَ	حَـافِـظِـيْـنَ	حَـافِـظِـيْـنَ

The above doers are masculine. To make them feminine add “ta marbootah” (ة) to them, عَـامِـلَـةٌ (female worker), عَـابِـدَةٌ (female worshipper) and حَـافِـظَـةٌ (female protector).

Sound feminine plurals from above singulars can be obtained as shown in the below table. Remember again that مَـنْـصُـوْبٌ and مَـجْـرُوْرٌ for sound feminine plurals end with two Kasrah without اَلْ and with one Kasrah with اَلْ.

S.no	Singular	مَـرْفُـوْعٌ	مَـنْـصُـوْبٌ	مَـجْـرُوْرٌ
1	عَـامِـلَـةٌ	عَـامِـلَاتٌ	عَـامِـلَاتٍ	عَـامِـلَاتٍ
2	عَـابِـدَةٌ	عَـابِـدَاتٌ	عَـابِـدَاتٍ	عَـابِـدَاتٍ
3	حَـافِـظَـةٌ	حَـافِـظَـاتٌ	حَـافِـظَـاتٍ	حَـافِـظَـاتٍ

Exercises

1) State TRUE or FALSE: Read the verse Quran (15:18:6). The doer بَـاخِـعٌ (one who kills) is present in this verse.

2) State TRUE or FALSE: Read the verse Quran (15:18:18). The doer بَـاسِـطٌ (one who stretches) is present in this verse.

3) State TRUE or FALSE: Read the verse Quran (15:18:35). The doer ظَالِمٌ (one who oppresses/wrongs/unjust) is present in this verse.

Noun for the object (on which the action is done) (Seq # 130)

In English language the object on which the action done on is termed as "Passive participle". In Arabic language the pattern of this noun is مَفْعُوْلٌ which is derived from the specimen verb فَعَلَ (he did). Note that, this noun can only be derived from the transitive verbs. If the verb is intransitive like ذَهَبَ then we cannot derive the مَفْعُوْلٌ بِهِ from it. See the below examples.

Main Verb	Passive Participle	Meaning
خَلَقَ	مَخْلُوْقٌ	One who has been created.
فَتَحَ	مَفْتُوْحٌ	One that got opened.
عَبَدَ	مَعْبُوْدٌ	One that got worshipped.
غَضِبَ	مَغْضُوْبٌ	One that got wrath/anger.

Noun of place and time (Seq # 131)

Noun of place and time appears in two patterns either مَفْعَلٌ or مَفْعِلٌ. Below are the conditions

Conditions of pattern مَـفْـعَـلٌ

a) If the verb is Naaqis and irrespective of vowel signs on the second letter. Example: لَـهَـا يَـلْـهُـو مَـلْـهًـى (place of entertainment).
b) If the second letter of Non-Naaqis verb having Fatah or Dhammah in the present tense. Example: شَـرِبَ يَـشْـرَبُ مَـشْـرَبٌ (drinking place), طَـبَـخَ يَـطْـبُـخُ مَـطْـبَـخٌ (kitchen).

Conditions of pattern مَـفْـعِـلٌ

a) If the verb is Misaal and irrespective of vowel signs on the second letter. Example: وَقَـفَ يَـقِـفُ مَـوْقِـفٌ (place to park), وَضَـعَ يَـضَـعَ مَـوْضِـعٌ (place), وَعَـدَ يَـعِـدُ مَـوْعِـدٌ (time of appointment/promise).
b) If the verb is Non-Mitral, Non-Naaqis and has Kasrah in the present tense. Example: جَـلَـسَ يَـجْـلِـسُ مَـجْـلِـسٌ (Sitting room/place), نَـزَلَ يَـنْـزِلُ مَـنْـزِلٌ (place of getting down).

For both the forms ta marboutah (ة) may be added. Example: مَـنْـزِلَـةٌ (position), مَـدْرَسَـةٌ (school).

There are few exceptions: مَـسْـجِـدٌ (place of prostration) from يَـسْـجُـدُ (It should be on pattern مَـفْـعَـلٌ), مَـشْـرِقٌ (rising place of the sun) from يَـشْـرُقُ (It should be on pattern مَـفْـعَـلٌ), مَـغْـرِبٌ (setting place of sun) from يَـغْـرُبُ (It should be on pattern مَـفْـعَـلٌ), مَـطْـلِـعٌ (place of sun rise) from يَـطْـلُـعُ (It should on pattern مَـفْـعَـلٌ).

Note: مَـطْلِعٌ is the place of sun rise and مَـطْلَعٌ is the time of sun rise (dawn). The word مَـطْلَعٌ is present in Quran (30:97:5).

Exercises

1) State TRUE or FALSE: Read the verse Quran (15:18:59). The noun of time مَـهْلِكٌ (time of destruction) in the phrase لِمَـهْلِكِـهِمْ (for their time of destruction) is present in this verse.

2) State TRUE or FALSE: Read the verse Quran (15:18:60) and Quran (15:18:61). The noun of place مَـجْمَعٌ (place of meeting) is present in these two verses.

3) State TRUE or FALSE: Read the verses Quran (16:18:86) and Quran (16:18:90). The noun of places مَـغْـرِبٌ (setting place of the sun) and مَـطْلِعٌ (place of sun rise) are present in these two verses.

Noun for instrument (Seq # 132)

In Arabic language noun for instrument is called as إِسْـمُ الآلَـةِ. The noun of instrument describes the instrument name with which the action of the verb is carried out. One such example is مِـفْـتَـاحٌ, which is an instrument for opening denoted by the verb فَـتَـحَ.

This noun comes in the following three patterns.

a) مِـفْـعَـالٌ. Example مِـفْـتَـاحٌ, مِـنْـشَـارٌ (نَـشَـرَ, he sawed, an instrument to saw), مِـوْزَانٌ but converted to مِـيْـزَانٌ as Kasrah cannot be followed by و

the Kasrah of م got elongated (وَزَنَ, he weighed, an instrument to weight) etc.

b) مِـفْـعَـلٌ. Example مِـصْـعَـدٌ (صَـعِـدَ, he ascend, a lift).

c) مِـفْـعَـلَـةٌ. Example مِـكْـنَـسَـةٌ (كَـنَـسَ, he swept, a broom), مِـكْـوَيَـةٌ but converted to مِـكْـوَاةٌ because Arabic phonetic system converted the sound waya to waa (كَـوَي, he ironed, an iron), مِـقْـلَـيَـةٌ but converted to مِـقْـلاةٌ because Arabic phonetic system converted the sound laya to laa (قَـلَـي, he fried, frying pan) etc.

The plurals of these nouns of instrument are on the pattern مَـفَـاعِـيْـلُ and مَـفَـاعِـلُ.

Quran (18:24:35), Quran (7:6:59), Quran (27:55:9) and Quran (30:101:6) are few examples for nouns of instrument.

Note: It is to observe that noun of place and time starts with Fatah on م and noun of instrument starts with Kasrah on م.

Revisiting the Nominal sentence structure (Seq # 133)

A nominal sentence is a sentence that starts with

a) a noun or pronoun.
   Example: مُـحَـمَّـدٌ طَـالِـبٌ. هٰـذَا كِـتَـابٌ.

b) مَـصْـدَرٌ مُـؤَوَّلٌ
   Example: أَنْ تَـعْـدِلُوْا خَـيْـرٌ لَّـكُـمْ (Translation: To do justice is good for you. Here أَنْ تَـعْـدِلُوْا is in the position of رَفْعٍ , which is nothing but

مَـرْفُـوْعٌ). **Quran (2:2:184)** is another example with translation "...to fast is good/best for you...".

c) Particles that resembles like verb. For example إِنَّ and its sisters etc.

Interrogative Nouns (Seq # 134)

Interrogative nouns like مَـنْ (Who), مَـا (what) and كَـمْ (How many/much) can appear in nominal sentences. These interrogative nouns are indefinite. We have to find out whether they are اَلْـمُـبْـتَـدَأُ or predicate. If we answer the interrogative sentence then we will come to know.

Examples

مَـنْ طَـبِـيْـبٌ ؟ (Who is doctor ?)

An answer to the above question can be مُـحَـمَّـدٌ طَـبِـيْـبٌ. Its translation is 'Mohammed is a doctor'. So the مَـنْ in the above sentence is اَلْـمُـبْـتَـدَأُ and طَـبِـيْـبٌ is خَـبَـرٌ. That is خَـبَـرٌ already exist in the sentence.

مَـا اِسْـمُـكَ ؟ (What is your name ?)

An answer to the above question can be اِسْـمِـيْ مُـحَـمَّـدٌ. Its translation is 'My name is Mohammed'. So the مَـا in the above interrogative sentence is خَـبَـرٌ, because somebody is looking for the خَـبَـرٌ.

Mubtada can be indefinite (Seq # 135)

In most of the cases اَلْمُبْتَدَأُ will be definite. اَلْمُبْتَدَأُ may be indefinite in the following cases.

a) If الْخَبَرُ is شِبْهُ جُمْلَةٍ and الْخَبَرُ comes first.
   Examples
   فِيْ الْكَهْفِ رَجُلٌ (There is a man in the cave)
   تَحْتَ الْجِدَارِ كَنْزٌ (There is a treasure under the wall)
   عِنْدَنَا سَيَّارَةٌ (We have a car)
b) If اَلْمُبْتَدَأُ is an interrogative noun like مَنْ (Who), مَا (what) and كَمْ (How many). These interrogative nouns are indefinite.
   Examples
   مَنْ مَرِيْضٌ ؟ (Who is sick ?)
   كَمْ رَجُلاً فِيْ الْكَهْفِ ؟ (How many persons are there in the cave).

Order of Mubtada and Khabar (Seq # 136)

In the nominal sentence originally اَلْمُبْتَدَأُ comes first and الْخَبَرُ comes after اَلْمُبْتَدَأُ. But it is allowed or optional to reverse this order.

Example

كَبِيْرٌ كَهْفُهُمْ (Their cave is big). Here الْخَبَرُ came first. This is still allowed but not frequent.

الْخَبَرُ should precede اَلْمُبْتَدَأُ if

a) اَلْـخَـبَـرُ is an interrogative noun.
   Example
   مَـا اِسْـمُـكَ ؟ (What is your name ?).
b) If خَـبَـرٌ is شِـبْـهُ جُـمْـلَـةٍ and the اَلْـمُـبْـتَـدَأُ is indefinite.
   Example
   لَـهٗ ثَـمَـرٌ (For him a fruit).

Revisiting the Verbal sentence structure (Seq # 137)

A verbal sentence is a sentence that starts with

a) a complete verb. A complete verb is a verb conveying the complete message. Example جَـلَـسَ (He sat), ضَـرَبَ (He hit) etc.
b) an incomplete verb. An incomplete verb is a verb that does not convey the complete message. Example كَـانَ (He was) etc. As this verb is incomplete in meaning, the sentence needs اِسْـمٌ and خَـبَـرٌ to complete the message from the sentence. Example: كَـانَ مُـحَـمَّـدٌ طَـبِـيْـبً (Mohammed was a doctor).

Adverbs In detail (Seq # 138)

The adverb (الـظَّـرْفُ) is a noun that describes the time or place of an action. Adverb is also called as مَـفْـعُـوْلٌ فِـيْـهِ. The adverb is always مَـنْـصُـوْبٌ. Few examples of adverb of time are below.

ذَهَـبْـتُ إِلَى الْـكَـهْـفِ لَـيْـلً (I went to the cave in the night).

نِمْتُ بَعْدَ الصَّلاةِ (I slept after prayer).

Few examples of adverb of place are below.

جَلَسْتُ فَوْقَ السَّفِيْنَةِ (I sat above the ship).

نِمْتُ أَمَامَ الْجِدَارِ (I slept in front of the wall).

Few more adverbs are وَرَاءَ (behind), كُلَّمَا (whenever, representing time), حَوْلَ (around), دُوْنَ (other than), غَيْرَ (other than), لَدُنْ (near/from) and أَسْفَلَ (lower).

Few other adverbs are مَبْنِيٌّ. Examples are أَيْنَ (where), أَمْسِ (yesterday), حَيْثُ (wherever), قَطُّ (never), هُنَا (here), مَتَى (when), إِذَا (when in future time), إِذْ (when in past time) and الأَنَ (now). While describing these adverbs in grammatical sentence analysis we should say "In the place of nasbin" (فِي مَحَلِّ نَصْبٍ). That means they are مَنْصُوْبٌ. Example is below.

ذَهَبْتُ إِلَى الْكَهْفِ أَمْسِ (I went to the cave yesterday).

In the above statement the adverb أَمْسِ is in the place of nasbin (فِي مَحَلِّ نَصْبٍ).

Words acting like an Adverb (Seq # 139)

A word can act like an adverb though it is not representing time or place. This word will take nasb-ending. The following words will act like an adverb

a) Words like كُلَّ (all/every), بَعْضَ (some), نِصْفَ (half), رُبْعَ (one fourth) acts like adverb if their مُضَافٌ إِلَيْهِ is actually denoting time or place.

Examples

نِمْتُ كُلَّ النَّهَارِ (I slept the whole day).

بَقِيْتُ فِي الْكَهْفِ بَعْضَ يَوْمٍ (I remained in the cave part of the day).

b) The adjective of الظَّرْفُ after the الظَّرْفُ itself has been omitted.

Examples

جَلَسْتُ طَوِيْلاً for جَلَسْتُ وَقْتًا طَوِيْلاً (I sat for a long time). Here طَوِيْلاً is acting like a الظَّرْفُ where the actual الظَّرْفُ, وَقْتًا got omitted.

c) A demonstrative pronoun if the بَدَلٌ is the actual الظَّرْفُ.

Examples

ذَهَبْتُ إِلَى الْكَهْفِ هٰذَا الْيَوْمَ (I went to the cave this day). Here هٰذَا is in the place of nasb because acting like an adverb.

d) Numbers representing the place or time words.

Examples

مَكَثْتُ فِي الْكَهْفِ خَمْسَةَ أَيَّامٍ (I remained in the cave for 5 days). Here the word خَمْسَةَ is acting like a الظَّرْفُ and has taken nasb ending.

Words قَبْلُ and بَعْدُ (Seq # 140)

As learnt earlier, these words are adverbs. The noun after these words is مُضَافٌ إِلَيْهِ. If the مُضَافٌ إِلَيْهِ is dropped then these words behave like مَبْنِيٌّ and ends with Dhammah. If مُضَافٌ إِلَيْهِ is present then these words decline as normal.

Example

Mohammed was doctor before that.

مُحَمَّدٌ طَبِيْبٌ مِنْ قَبْلِ ذٰلِكَ

Now dropping ذٰلِكَ will lead the below.

مُحَمَّدٌ طَبِيْبٌ مِنْ قَبْلُ (Here قَبْلُ is مَبْنِيٌّ)

I did not see Mohammed after that.

مَا رَأَيْتُ مُحَمَّدًا مِنْ بَعْدِ ذٰلِكَ

Now dropping ذٰلِكَ will lead the below.

مَا رَأَيْتُ مُحَمَّدًا مِنْ بَعْدُ (Here بَعْدُ is مَبْنِيٌّ)

Usage of verb كَــانَ in Nominal sentence (Seq # 141)

The word كَانَ is a verb. It is used in a nominal sentence. The meaning of the verb كَانَ in past is "he was". But it is also used to specify eternal concepts (always). So, it can be "he/it was", "he/it is" and "he/it will be". When the word كَانَ joins a nominal sentence it brings the following changes.

a) The terminology of اَلْمُبْتَدَأُ will change to "Noun of Kaana" which is اِسْمُ كَانَ.
b) The terminology of الْـخَبَرُ will change to "Predicate of Kaana" which is خَبَرُ كَانَ.
c) It will make the "Predicate of Kaana" (خَبَرُ كَانَ) as مَنْصُوْبٌ only if the predicate is single/one word. If the predicate is prepositional phrase then there is no change.

Example

اَلْكَهْفُ جَدِيْدٌ (The cave is new).

After introducing كَانَ the following thing will happen.

كَانَ الْكَهْفُ جَدِيدً (The cave was new).

Prepositional phrase example is

مُحَمَّدٌ فِي الْكَهْفِ (Mohammed is in the cave).

After introducing كَانَ no change will happen as below.

كَانَ مُـحَـمَّـدٌ فِي الْكَـهْـفِ (Mohammed was in the cave).

Exercises

1) State TRUE or FALSE: Read the last part of the verse Quran (16:18:98). The approximate translation is "the promise of my lord is true". اِسْـمُ كَانَ is وَعْـدُ and خَـبَـرُ كَانَ is حَـقًّا (مَـنْـصُـوْبٌ).

Sister of كَـانَ (لَا يَـزَالُ) (Seq # 142)

One of the sisters of كَانَ is لا يَـزَالُ. It means "he is still". It is based on the verb زَالَ. It exactly behaves like كَانَ grammatically as explained in the below example.

Example

Mohammed is still in the cave (لا يَـزَالُ مُـحَـمَّـدٌ فِـي الْـكَـهْـفِ).

He is still sick. (لا يَـزَالُ مَـرِيْـضًا).

As far as, أَمَّـا (Seq # 143)

This word is used when discussing about two or more items. It is a conjunction. Its literal translation in English language is "As far as…". Suppose, somebody asked a question as below…

For whom the ship is and for whom the wall is ? An answer to this question can be as follows.

أَمَّا السَّفِيْنَةُ فَكَانَتْ لِمَسَاكِيْنَ وَ أَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيْمَيْنِ. (As far as the ship, it was for poor people and as far as the wall it was for two orphan boys/children).

It is to note that خَبَرٌ after اَمَّا should take فَـ.

Taking oath 'by' (وَ) (Seq # 144)

The letter وَ is also used for taking oath. In that case وَ acts like a preposition and makes the following noun as مَجْرُوْرٌ. Thus if a noun is coming as مَجْرُوْرٌ after وَ then it is being understood that someone is taking oath.

Examples

By the dawn.

وَ الْفَجْرِ

By the fig, and the olive.

وَ التِّيْنِ وَ الزَّيْتُوْنِ

Circumstances (الْــحَــالُ) (Seq # 145)

Yet another usage of وَ is to describe the circumstances under which an action takes place. This وَ is used to connect a subordinate nominal sentence (describing circumstance) to another main sentence (main action).

Example

I entered the cave while Mohammed was sitting.

دَخَـلْـتُ الْـكَـهْـفَ وَ مُـحَـمَّـدٌ يَـجْـلِسُ

It is to note that if the خَـبَـرٌ of the subordinate nominal sentence is a verb then it should be in present tense.

It is possible that a verbal sentence may also come after circumstances وَ. Under this situation the word قَـدْ should be inserted as shown in the below equation.

وَ + قَـدْ + الْـجُـمْـلَـةُ الْـفِـعْـلِـيَـةُ

Quran (16:20:125) and Quran (28:61:5) are examples using verbal sentence after وَ.

Five Nouns (الْاسْمَاءُ الْخَمْسَةُ) (Seq # 146)

In Arabic language there are five special nouns. These nouns are أَبٌ (father), أَخٌ (brother), حَمٌ (husband's brother or father), فَمٌ (mouth) and ذَوٌ (possessor of). The specialty of these nouns is that, their endings are not normal when they are مُضَافٌ. When they come as مُضَافٌ their مَرْفُوْعٌ-ending is و, مَنْصُوْبٌ-ending is ا and مَجْرُوْرٌ-ending is ي. Another specialty of فَمٌ is that, it behaves as explained above only when م is omitted otherwise it behaves normal (فَمُ, فَمَ and فَمِ). See the below table.

	أَبٌ	أَخٌ	حَمٌ	فَمٌ	ذَوٌ
مَرْفُوْعٌ	أَبُوْ	أَخُوْ	حَمُوْ	فُوْ	ذُوْ
مَنْصُوْبٌ	أَبَا	أَخَا	حَمَا	فَا	ذَا
مَجْرُوْرٌ	أَبِيْ	أَخِيْ	حَمِيْ	فِيْ	ذِيْ

Examples

This is for the father of Ibrahim.

هٰذَا لِأَبِيْ إِبْرَاهِيْمَ

I listened to the brother of Mohammed.

سَمِعْتُ أَخَا مُحَمَّدٍ

Father of Ibrahim went.

ذَهَبَ أَبُوْ إِبْرَاهِيْمَ

Quran (13:13:14) has فَـاهُ (his mouth) as مُـضَـافٌ مُـضَـافٌ إِلَـيْـه.

Exercises

1) State TRUE or FALSE: Read the verse Quran (16:18:82). The phrase أَبُـوْ هُـمَـا (father of those two) which is مُـضَـافٌ مُـضَـافٌ إِلَـيْـهِ is present in this verse.
2) State TRUE or FALSE: Read the verse Quran (16:18:83). The word ذِي is present in this verse as مُـضَـافٌ and it is مَـجْـرُوْرٌ because of preposition عَـنْ before it.
3) State TRUE or FALSE: Read the verse Quran (16:18:86). The word ذَا is present in this verse as مُـضَـافٌ and it is مَـنْـصُـوْبٌ because of harfu-nida (يَـا) before it.

Plural of اِبْـنٌ (Seq # 147)

There are two plurals of اِبْـنٌ (son) (ا is هَـمْـزَةُ الْـوَصَـلِ). One is sound masculine plural and the second one is broken plural as shown in the below table.

Case	Sound Masculine Plural	Broken Plural
مَـرْفُـوْعٌ	بَـنُـوْنَ	أَبْـنَـاءٌ
مَـنْـصُـوْبٌ	بَـنِـيْـنَ	أَبْـنَـاءًا
مَـجْـرُوْرٌ	بَـنِـيْـنَ	أَبْـنَـاءٍ

Duals and sound masculine plurals when become Muzaaf (Seq # 148)

The ending ن of duals and sound masculine plurals gets dropped when they become مُـضَـافٌ.

Examples

Meaning	Example of مُـضَـافٌ مُـضَـافٌ إِلَـيْـهِ	Dropping the ن	Plural/Dual
Teachers of Bilal	مُـدَرِّسُـوْ بِـلالٍ	مُـدَرِّسُـوْ	مُـدَرِّسُـوْنَ
Two books of Mohammed	كِـتَـابَـا مُـحَـمَّـدٍ	كِـتَـابَـا	كِـتَـابَـانِ
My two hands	يَـدَاْ + يْ = يَـدَاْ + يَ = يَـدَايَ	يَـدَا	يَـدَانِ
My two books	كِـتَـابَـاْ + يْ = كِـتَـابَـاْ + يَ = كِـتَـابَـايَ	كِـتَـابَـا	كِـتَـابَـانِ

ي (Ya-Mutakallim) gets Fatah if an ا or ي with sukoon comes before it. So my two hands and my two books get the form يَـدَايَ and كِـتَـابَـايَ.

Assume that you have to say “Oh my two teachers”. Because of harfu-nida (يَا) before مُـضَـافٌ, the مُـضَـافٌ will become مَـنْـصُـوْبٌ. The below is the construction steps.

يَا + مُـدَرِّسَـيْـنِ + يْ = يَا + مُـدَرِّسَـيْـ + يْ = يَا + مُـدَرِّسَـيْـ + يَ = يَا مُـدَرِّسَـيَّ

Word for Both (كِـلَا) (Seq # 149)

The meaning of the word كِلَا is ‘both’. The feminine is كِلْتَا. These words always come as مُـضَـافٌ and مُـضَـافٌ إِلَـيْـهِ is always dual.

Example: كِلَا الْـقَـلَـمَـيْـنِ (Both the pens), كِلْتَا الْـجَـنَّـتَـيْـنِ (Both the gardens).

Other rules related to these words are given below.

Example	Rule
كِلْتَا الْـجَـنَّـتَـيْـنِ جَـمِـيْـلَـةٌ	Translation is ‘Both the gardens are beautiful’. These words are treated as singular words. Thus predicate should also be singular.
أَعْـرِفُ كِـلَا الْـكَـهْـفَـيْـنِ	Translation is ‘I know both the caves’. If مُـضَـافٌ إِلَـيْـهِ is a direct noun then there will be no change in كِـلَا and كِلْـتَا in مَـنْـصُـوْبٌ and مَـجْـرُوْرٌ cases. In the example, كِـلَا remain unchanged and it is in مَـنْـصُـوْبٌ case

	because the verb 'I know' is a transitive verb.
رَأَيْتُ كِلَيْهِمَا	Translation is 'I saw both of them'. If Muzaaf ilaihi is an attached pronoun then these words decline like dual (kila, kilai, kilai and kilta, kiltai, kiltai).

Exercises

1) State TRUE or FALSE: Read the verse Quran (15:18:33). The phrase كِلْتَا الْجَنَّتَيْنِ (both the gardens) is present in this verse.
2) State TRUE or FALSE: The translation of the English statement "I went to both the ships" is ذَهَبْتُ كِلْتَا السَّفِيْنَتَيْنِ.
3) State TRUE or FALSE: In the phrase رَأَيْتُ كِلَيْهِمَا the كِلَيْ is acting as مَنْصُوْبٌ because رَأَيْتُ is a transitive verb.

Word for another (Seq # 150)

The Arabic word which means 'another' is آخَرُ (plural is آخَرُوْنَ). The feminine form is أُخْرَى (plural is أُخَرُ). The masculine and feminine forms (آخَرُ and أُخْرَى) are diptotes.

Hope or fear (لَعَلَّ) (Seq # 151)

We have learnt that لَعَلَّ means either hope or fear. Its meaning depends on the context. If the context is conveying a positive message then it means

hope (called as الْتَّـرَجِّـي). If the context is conveying a negative message then it means fear (called as الإِشْـفَـاقُ).

Examples

لَـعَـلَّـهُ بِـخَـيْـرٍ (Hope he is good). Here it is الْتَّـرَجِّـي.

لَـعَـلَّـهُ مَـرِيْـضٌ (I am afraid, he is sick). Here it is الإِشْـفَـاقُ.

Exercises

1) State TRUE or FALSE: Read the verse Quran (15:18:6) and try to read its English translation. Here the context of the verse means fear. So the usage of لَـعَـلَّ is الإِشْـفَـاقُ here.

Extra min (مِـنْ الـزَّائِـدَةُ) (Seq # 152)

This مِـنْ is used to emphasize the meaning of the sentence. This مِـنْ will not change the function of the noun coming after it, though it converts it to مَـجْـرُوْرٌ. Using extra min needs some condition to fulfill which are as follows.

1) The sentence should have negation or prohibition or interrogation (only with particle هَـلْ).
2) The noun after extra min should be always indefinite.

Examples

Negation: I did not do anything. (مَـا فَـعَـلْـتُ مِـنْ شَـيْءٍ).

Prohibition: Don’t write anything. (لا تَـكْـتُـبْ مِـنْ شَـيْءٍ).

Interrogation: Is there something new ? or any update ? (هَـلْ مِـنْ جَـدِيْـدٍ ؟).

If there is no need to emphasize then the example of negation above will be مَـا فَـعَـلْـتُ شَـيْءً. Here شَـيْءً is Mafoolun bihi مَـنْـصُـوْبٌ. Thus introducing مِـنْ will not change the function of the noun coming after مِـنْ. Observe the last three words of Quran (26:50:30).

Taukeed (الـتَّـوْكِـيْـدُ) (Seq # 153)

الـتَّـوْكِـيْـدُ is a noun to emphasize another noun (example نَـفْـسُـهُ, كُـلُّـهُـمْ). The noun being emphasized is called as الْـمُـؤَكِّـدُ. The declension of الـتَّـوْكِـيْـدُ depends on الْـمُـؤَكِّـدُ.

Examples

نَـظَـرْتُ أَصْـحَـابَ الْـكَـهْـفِ كُـلَّـهُـمْ (I saw all the people of cave).

سَـلَّـمْـتُ عَـلٰى مُـحَـمَّـدٍ نَـفْـسِـهِ (I greeted Mohammed himself).

In the above examples the word كُـلَّ is مَـنْـصُـوْبٌ because it is following أَصْـحَـابَ and the word نَـفْـسِ is مَـجْـرُوْرٌ because it is following مُـحَـمَّـدٍ. The verb سَـلَّـمَ means “to greet” and it is discussed in a later topic. An example from Quran is Quran (1:2:31) where كُـلَّـهَـا is الـتَّـوْكِـيْـدُ.

Manqoos Noun (الْـمَـنْـقُـوْصُ) (Seq # 154)

Manqoos noun is a noun that ends with original ي. This ي is called as يَـاءٌ لازِمَـةٌ in Arabic language. The letter before this ي will have a Kasrah. Example: الْقَـاضِـي, الْـمَـاضِـي, الْـوَادِي etc. This ending ي will be dropped when making these nouns indefinite and the letter before it will take تَـنْـوِيْنٌ. Example: قَـاضٍ, مَـاضٍ, وَادٍ (Originally قَـاضِـيٌ, مَـاضِـيٌ, وَادِيٌ). Refer to Quran (16:20:72) for قَـاضٍ.

The ending ي will retain in Manqoos nouns in the following three cases.

a) If the noun has the definite article. Examples: الْـقَـاضِـي, الـدَّاعِـيَ in Quran (16:20:108).
b) If the noun is مُـضَـافٌ. Example: وَادِي مَـكَّـةَ (valley of Makkah).
c) If the noun is مَـنْـصُـوْبٌ. Examples: قَـاضِـيً, الْـقَـاضِـيَ, دَاعِـيًا in Quran (22:33:46), وَادِيًا in Quran (11:9:121) and هَـادِيًا in Quran(19:25:31).

The declension of this noun is explained below for both definite and indefinite example.

Definite example

الْـقَـاضِـي is described as مَـرْفُـوْعٌ by saying "It has hidden Dhammah on ending ي".

الْـقَـاضِـيَ is described as مَـنْـصُـوْبٌ by saying "It has visible Fatah on ending ي".

الْقَاضِي is described as مَجْرُوْرٌ by saying "It has hidden Kasrah on ending ي".

Indefinite example

قَاضٍ is described as مَرْفُوْعٌ by saying "It has hidden Dhammah on the dropped ي".

قَاضِيً is described as مَنْصُوْبٌ by saying "It has visible Fatah on the visible ي".

قَاضٍ is described as مَجْرُوْرٌ by saying "It has hidden Kasrah on the dropped ي".

Understanding فَاعِلٌ for Naaqis verbs (Seq # 155)

This is the right place to understand the فَاعِلٌ form for Naaqis verbs. **These nouns are Manqoos nouns.** Let us take the verb دَ عَ وَ. Now the فَاعِلٌ form will be دَاعِوٌ. But as Kasrah is not compatible with و, the و becomes ي and the noun looks like دَاعِيٌ. Then it becomes دَاعٍ. Other verbs with their corresponding فَاعِلٌ forms are given below (root verb, فَاعِلٌ form).

(تَلَا, تَالٍ), (شَكَا, شَاكٍ), (عَفَا, عَافٍ), (سَقَى, سَاقٍ), (خَشِيَ, خَاشٍ) etc.

Jazam for Demand (Seq # 156)

A sentence with فِعْلُ أَمْرٍ or negative فِعْلُ أَمْرٍ with لا can come before a verbal sentence in present tense. فِعْلُ أَمْرٍ or negative فِعْلُ أَمْرٍ is a demand

(الـطَّـلَـبُ). The verbal sentence in present tense is called as جَـوَابُ الـطَّـلَـبِ. The verb in جَـوَابُ الـطَّـلَـبِ becomes مَـجْـزُوْمٌ.

Example

Visit the cave, you will find Mohammed.

زُرِ الْكَـهْـفَ تَـجِـدْ مُـحَـمّـدًا

Exercises

1) State TRUE or FALSE: Read the verse Quran (15:18:16). The present tense verb يَـنْـشُـرْ got the jazam because it is preceded by the amr statement فَـأْوٗا اِلَى الْـكَـهْـفِ (‘then seek refuge in the Cave’). Thus this present tense verb يَـنْـشُـرْ is جَـوَابُ الـطَّـلَـبِ.

Introduction to conditional sentences (Seq # 157)

The basic structure of conditional sentence is as shown below.

Conditional sentence = condition (الشَّـرْطُ) + answer to the condition (جَـوَابُ الـشَّـرْطِ)

Few of the subsequent topics cover the details of conditional sentences.

Particle of Unfulfilled condition (لَــوْ) (Seq # 158)

This particle is used to express unfulfilled condition in past. As the condition did not happen in the past, something else did not happen. The Jawaab sentence will take ل. The literal meaning of لَـوْ is 'if'.

Example

لَـوْ فَـتَـحْـتَ الْـبَـابَ لَـرَأَيْـتَـنِـي (Had you opened the door, you would have seen me).

This particle does not make the verb in Jawaab as مَـجْـزُوْمٌ. If the Jawaab sentence is negative, then ل of Jawaab sentence will be dropped.

Example

If I knew this, I would not have helped him.

لَـوْ عَـلِـمْـتُ هٰـذَا مَـا نَـصَـرْتُـهُ

Exercises

1) State TRUE or FALSE: Read the verse Quran (16:18:77). The particle لَـوْ along with ل in the Jawaab sentence is present in this verse.
2) State TRUE or FALSE: Read the verse Quran (16:18:109). The particle لَـوْ along with ل in the Jawaab sentence is present in this verse.
3) State TRUE or FALSE: If the Jawaab sentence is negative then ل of Jawaab sentence will be dropped.

Adverb إِذَا with conditional meaning (Seq # 159)

As we learnt, the word إِذَا is an adverb. This adverb has conditional meaning. Its meaning is "when/if" in future. Mostly it is used with past tense but meaning will be in future. Occasionally present tense is also being used.

Example

If you see Mohammed in the cave, ask him.

إِذَا رَأَيْتَ مُحَمَّدًا فِي الْكَهْفِ فَاسْأَلْهُ

The first part in the above statement is underlined. Note that in the above example the second part (جَوَابُ الشَّرْطِ) takes the letter ف. Quran (1:2:117), Quran (2:2:186), Quran (2:2:198) and Quran (2:2:200) are some other examples.

The word إِنْ and its sisters (Seq # 160)

Another important word representing condition (الشَّرْطُ) is إِنْ. The meaning of this word is "If". It converts both the verbs present in condition and answer to the condition as مَجْزُوْمٌ.

Example

إِنْ تَنْصُرْ أَنْصُرْ

If you help, I help.

إِنْ has below sisters which exactly acts like إِنْ

1) مَـنْ (he who)

Example مَنْ يَّقْـرَأْهُ يَفْـهَـمْهُ (Who reads it, understands it). Another example is the last part of the verse Quran (28:60:1).

2) مَـا (that which)

Examples: Quran (2:2:197) and Quran (4:3:115).

3) مَـتَـى (whenever)

Example: مَـتَـى تَـرَ أَرَ (Whenever you see, I see)

4) أَيْـنَ (wherever)

Example: أَيْـنَ تَـجْلِسْ أَجْلِسْ (Wherever you sit, I sit)

مَـا is added to أَيْـنَ often for emphasis. Refer to Quran (1:2:115).

5) أَيُّ (whichever)

Example: أَيُّ كِـتَـابٍ نَـجِـدْهُ نَـأْخُـذْهُ (Whichever book we find, we take it)

6) مَـهْـمَـا (whatever)

Examples: مَـهْـمَـا تَـقُـلْ نَـفْـعَـلْ (Whatever you say, we do) and Quran (9:7:132).

Verbs may come in past or present tense in both condition and answer to condition. If the verb is in past tense then it will not change because it is مَـبْـنِـيٌّ. Only present tense verb changes to مَـجْـزُوْمٌ.

Note: إِنْ شَـاءَ الـلّٰـهُ (If Allah wishes).

Circumstances when Jawaab (answer to condition) takes ف (Seq # 161)

Read and sing the following statement.

اِسْـمِـيَـةٌ وَ طَـلَـبِـيَـةٌ وَ بِـجَـامِـدْ وَ بِـمَـا وَ لَـنْ وَ بِـقَـدْ وَ الـتَّـنْـفِـيْـسِ

The جَـوَابُ الـشَّـرْطِ will take فَ in the following cases

1) If it is a nominal sentence (الْـجُـمْـلَـةُ الْـإِسْـمِـيَـةُ) (Example: Last part of the verse Quran (4:3:94)).
2) If it is a طَـلَـبِـيَـةٌ. This includes imperative tense, prohibitive لا and question.
3) If it is a Jaamid verb like لَـيْـسَ.
4) If it is مَـا.
5) If it is لَـنْ (Example: Quran (4:3:115) and Quran (4:3:144)).
6) If it is قَـدْ (Example: Last part of Quran (28:60:1)).
7) If it is الـتَّـنْـفِـيْـسُ. It is future tense having س or سَـوْفَ.

In all the above cases فَ will come in جَـوَابُ الـشَّـرْطِ and the verb present in جَـوَابُ الـشَّـرْطِ will not be مَـجْـزُوْمٌ. Arabic grammatical description in such a case is to say 'the whole جَـوَابُ الْشَّـرْطِ is in the place of jazm (فِـيْ مَـحَـلِّ الْـجَـزْمِ)'.

Exercises

1) State TRUE or FALSE: Read the complete verse Quran (16:18:87). The conditional word مَـنْ is present in this verse and as جَـوابُ الْشَّـرْطِ has سَـوْفَ the word فَ is also present.

When (لَـمَّـا) (Seq # 162)

We learnt in one of the earlier topics about the word لَـمَّـا. There its meaning was 'not yet'. Another meaning of لَـمَّـا is 'when'. This لَـمَّـا is called as لَـمَّـا الْـحِـيْـنِـيَّـةُ. The verb after it and its Jawaab should be in past tense.

Exercises

1) State TRUE or FALSE: Read the verses Quran (15:18:59), Quran (15:18:61) and Quran (15:18:62). The word لَـمَّـا (when) is present in these verses.

A word about أُوْلَـٰـئِـكَ, تِـلْـكَ and ذٰلِـكَ (Seq # 163)

The كَ in the above given words can be replaced optionally by كِ, كُمْ, كُمَا and كُنَّ to whom it is being addressed (addressing to personal pronouns). Refer to the Quran verses: Quran (1:2:49), Quran (1:2:54), Quran (5:4:91) and Quran (8:7:22).

A word about لَـٰكِـنْ (Seq # 164)

We know that لٰكِـنَّ is the sister of إِنَّ and the meaning of لٰكِـنَّ is 'but'. The word لٰكِـنْ (without tashdeed) is the lighter form of لٰكِـنَّ. The word لٰكِـنْ does not make the subject مَـنْـصُـوْبٌ and لٰكِـنْ can also appear in the verbal sentences. For examples refer to Quran verses: Quran (1:2:13), Quran (6:4:162), Quran (6:4:166) and Quran (10:9:88).

A word about إِنَّـمَـا (Seq # 165)

The meaning of the word إِنَّمَا is "only". It is إِنَّ plus مَا. This مَا is called as مَا الْكَافَّةُ (preventive مَا). This مَا prevents إِنَّ from making the coming/following noun as مَنْـصُـوْبٌ. إِنَّمَا can also come in verbal sentences. For examples refer to Quran verses: Quran (1:2:11), Quran (1:2:14), Quran (7:5:90), Quran (7:5:91), Quran (8:6:156) and Quran (11:10:20).

Exercises

1) State TRUE or FALSE: Read the complete verse Quran (16:18:110). The word إِنَّمَا is not present in this verse.

Even if (وَ لَـوْ) (Seq # 166)

'Even if' is the translation of the Arabic phrase 'وَ لَـوْ'. Understanding this phrase depends on the context of the sentence. A past tense verb comes after وَ لَـوْ but its meaning will be in present tense. Refer to Quran verses: Quran (16:18:109) and Quran (5:4:78).

Masdar muawwal (II) (Seq # 167)

We know that Masdar muawwal is defined by the following equation.

أَنْ + فِعْلٌ مُـضَارِعٌ مَنْـصُـوْبٌ = مَـصْـدَرٌ مُـؤَوَّلٌ

There is another type of مَـصْـدَرٌ مُـؤَوَّلٌ which is constructed as أَنَّ and its إِسْـمٌ and خَـبَـرٌ.

Example

أَنَّ لَـهُـمْ اَجْرًا حَسَنًا is a Masdar muawwal (II) present in the verse Quran (15:18:2). اَجْرًا is the إِسْـمٌ of أَنَّ and لَـهُـمْ is the advanced خَـبَـرٌ of أَنَّ.

Exercises

1) State TRUE or FALSE: There are two مَـصْـدَرٌ مُـؤَوَّلٌ (II) present in the verse Quran (15:18:21).

"But for/Because of" (لَــوْ لَا) (Seq # 168)

This is a single word and its meaning is "but for/Because of". In a broader sense it means "If not". One can derive meanings of this particle based on the context. This particle is called as حَـرْفُ اِمْـتِـنَـاعٍ لِـوُجُـوْدٍ. This word signifies that something failed to happen because of another. To understand this particle we should see the second thing first. The second thing failed because of first thing. After لَـوْلَا a noun comes and it is اَلْـمُـبْـتَـدَأُ. اَلْـخَـبَـرُ of لَـوْلَا is always omitted and is مَـوْجُـوْدٌ. The second sentence is called as جَـوَابُ لَـوْلَا and is always a verbal sentence. If this verbal sentence is affirmative then this verbal sentence takes لَ and if this verbal sentence is negative then it does not take لَ.

Consider a statement "And if Allah did not check one set of people by means of another, the earth would indeed be full of mischief." The second statement failed to happen because of the first statement. This example is from the verse Quran (2:2:251). One more example is Quran (1:2:64).

Note: Sometimes the meaning of particle لَـوْلَا is "Why not". Example is Quran (1:2:118).

Negative Laam for entire genus (لا) (Seq # 169)

In Arabic language there exist a لا which negates the entire genus. This لا is called as لا النَّافِيَةُ لِلْجِنْسِ. The definition of the word genus in English is like a race, or family or kind etc. Let us take two examples as below.

Book: Note book, text book, dairy etc are kind of objects which can be named as book or comes under the category of 'book'.

Pen: Ball pen, ink pen, sketch pen, pencil etc are the kind of objects which can be named as pen or comes under the category of 'pen'.

The لا النَّافِيَةُ لِلْجِنْسِ takes اَلْمُبْتَدَأُ and الْخَبَرُ. The اَلْمُبْتَدَأُ should always be indefinite and الْخَبَرُ should be indefinite if it is one word. The لا النَّافِيَةُ لِلْجِنْسِ makes its اَلْمُبْتَدَأُ as مَنْصُوْبٌ with single Fatah ending. Thus the statement لا كِتَابَ عِنْدِي means "I don't have any kind of book, whatsoever". Thus it is negating the entire category of 'book'. As another example, the statement لا قَلَمَ عِنْدِي means "I don't have any kind of pen, whatsoever". Thus it is negating the entire category of 'pen'. Sometimes its الْخَبَرُ is dropped or hidden. Few other examples are given in below table.

English statement	Arabic statement
No power is for us/ There is no power for us.	لا طَاقَةَ لَنَا

There is nobody in the house.	لا أَحَدَ فِي الْبَيْتِ
No one is absent.	لا أَحَدَ غَائِبٌ
There is no key for the door.	لا مِفْتَاحَ لِلْبَابِ
No cash is with us.	لا نُقُوْدَ مَعَنَا
There is no doubt in it.	لا رَيْبَ فِيْهِ

Refer to Quran verses: Quran (2:2:197) and Quran (3:2:256) for more examples.

Exercises

1) State TRUE or FALSE: Read carefully the verse Quran (15:18:39). The لا in the phrase لا قُوَّةَ is negative Laam for entire genus.

Intensive form for اِسْمُ الْفَاعِلِ (Seq # 170)

There are 5 patterns of intensive form for the doer in Arabic language. These patterns convey the message of continuity of action. These patterns are called as صِيَغُ مُبَالَغَةِ اِسْمِ الْفَاعِلِ (patterns representing intensity in the doer form). Those are as below with examples in the format (Normal doer form, Intensive form, meaning)

a) فَعَّالٌ

(غَـفَّارٌ, غَـافِـرٌ, One who forgives much)

(رَزَّاقٌ, رَازِقٌ, One who provides much)

(فَـوَّازٌ, فَـائِـزٌ, One who is most successful)

b) فَـعِـيْـلٌ

(عَـلِـيْـمٌ, عَـالِـمٌ, One who knows much)

(سَـمِـيْـعٌ, سَـامِـعٌ, One who listens much)

c) فَـعُـوْلٌ

(غَـفُـوْرٌ, غَـافِـرٌ, One who forgives much)

(شَـكُـوْرٌ, شَـاكِـرٌ, One who thanks much)

d) فَـعِـلٌ

(حَـذِرٌ, حَـاذِرٌ, One who is very cautious)

e) مِـفْـعَـالٌ

(مِـعْـطَـاءٌ, عَـاطِـئٌ, One who gives much)

Usage of preposition فِـيْ with the verb دَخَـلَ (Seq # 171)

While entering into physical place like mosque or house we should not use the preposition فِـيْ. But while entering into a conceptual/logical place like religion, people etc then we should use the preposition فِـيْ.

Examples with فِـيْ are the verses Quran (30:110:2) and Quran (27:49:14).

Example for both the cases are the verses Quran (30:89:29) and Quran (30:89:30).

Meaning of surprise by إِذَا (Seq # 172)

Surprise is being expressed by إِذَا. It is called as إِذَا الْفُجَائِيَّةُ. Two things about this إِذَا is

a) فَ is usually prefixed.

b) الْمُبْتَدَأُ occurring after this إِذَا of surprise may be indefinite.

Quran (9:7:107), Quran (9:7:108) and Quran (16:20:20) use the إِذَا of surprise.

Two objects for ظَنَّ (Seq # 173)

The verb ظَنَّ takes two objects which are الْمُبْتَدَأُ and الْخَبَرُ. Example is below.

الْإِمْتِحَانُ قَرِيْبٌ (the examination is near)

أَظُنُّ الْإِمْتِحَانَ قَرِيْبًا (I think, the examination is near)

The verb ظَنَّ may be followed by إِنَّ or أَنْ as present in Quran (24:41:22) and Quran (15:18:35).

A word about the verb جَعَلَ (Seq # 174)

This verb has four meanings

a) To cause **something (object1)** to be **something (object2)** or to become something. In this case it needs two objects. Refer to the verse Quran (1:2:22).

b) To think, to consider or to deem something. In this case also it needs two objects.

c) To make or to create. In this case it only needs one object.

d) To begin. In this case it needs اِسْمٌ and خَبَرٌ. Example is جَعَلَ حَامِدٌ يَضْرِبُنِي. Translation is Haamid began beating me.

Partitive مِنْ (Seq # 175)

If you are offering someone to eat whole thing then say كُلْ هٰذَا. If you are offering only to eat part of something then use مِنْ as in the statement كُلْ مِنْ هٰذَا. In the verse Quran (1:2:3) مِمَّا (مِنْ+مَا) the مِنْ is partitive مِنْ signifying the part of the provisioning. In the verse Quran (1:2:8) the Arabic text مِنَ النَّاسِ means 'some people from the whole mankind'.

Revisiting the badal concept (differentiating pronoun) (Seq # 176)

'This is a book' is هٰذَا كِتَابٌ. 'This is the book' is هٰذَا الْكِتَابُ. But the listener may understand the second statement as 'This book' and waiting for the خَبَرٌ (information about it). To avoid such confusion or ambiguity it is needed to insert an appropriate pronoun between اَلْمُبْتَدَأٌ and الْخَبَرُ. This pronoun is called as differentiating pronoun (ضَمِيْرُ الْفَصْلِ). So the second statement will become as هٰذَا هُوَ الْكِتَابُ.

This also happens when the اَلْمُبْتَدَأُ is a proper noun and الْـخَبَـرُ is an adjective or a noun with اَلْ. Example is below.

حَـامِـدٌ الْـطَّـبِيْـبُ.

The above statement may mean 'Haamid the doctor' or 'Haamid is the doctor'. In order to avoid such confusion we have to insert differentiating pronoun if we mean 'Haamid is the doctor' as below.

حَـامِـدٌ هُـوَ الـطَّـبِيْـبُ

The use of differentiating pronoun is not mandatory. If there is no confusion then it can be ignored. Quran (1:2:5), Quran (2:2:157) and Quran (27:57:12) are few examples with differentiating pronouns. Quran (7:5:119), Quran (28:64:9) are few examples without differentiating pronouns.

Attached and Separate/detached pronouns (Seq # 177)

We have already learnt that pronouns are of two types: attached or separate/detached. Let us discuss these types once again to have understanding of مَـرْفُـوْعٌ, مَـنْـصُـوْبٌ and مَـجْـرُوْرٌ cases under them.

Attached pronouns

a) مَـرْفُـوْعٌ case

The مَـرْفُـوْعٌ case of attached pronouns appear as doer of the verb which is always مَـرْفُـوْعٌ. Example: The letter ا in ذَهَـبَـا is an attached

pronoun in مَـرْفُـوْعٌ case. The letter تَ in ذَهَـبْـتَ is an attached pronoun in مَـرْفُـوْعٌ case.

b) مَـنْـصُـوْبٌ case

The مَـنْـصُـوْبٌ case of attached pronouns appear as مَـفْـعُـوْلٌ بِـهِ or when joined with إِنَّ and its sisters. Example: The هُـمْ in the words سَـأَلَـهُـمْ and إِنَّـهُـمْ is an attached pronoun in مَـنْـصُـوْبٌ case.

c) مَـجْـرُوْرٌ case

The مَـجْـرُوْرٌ case of attached pronouns appear when joined with any preposition or when it is مُـضَـافٌ إِلَـيْـهِ. Examples: (1) The هُـمْ in the word مِـنْـهُـمْ is an attached pronoun and it is in مَـجْـرُوْرٌ case, (2) The هُـمْ in the word كِتَابُهُمْ is an attached pronoun and it is in مَـجْـرُوْرٌ case.

Separate/Detached pronouns

a) مَـرْفُـوْعٌ case

The مَـرْفُـوْعٌ case of separate pronouns appears as an atomic word: هُـوَ, هُـمَـا, أَنَـا etc.

b) مَـنْـصُـوْبٌ case

This form has never been introduced before. If we need to have separate pronouns under مَـنْـصُـوْبٌ case then these have to be composed with the word إِيَّـا. Example: إِيَّـاهُ, إِيَّـاهُـمَـا, إِيَّـاهُـمْ etc. However

this مَـنْـصُـوْبٌ case should be used under some conditions which will be discussed in the next topic.

c) مَـجْـرُوْرٌ case

This form does not exist.

Note: As Ya-Mutakallim gets Fatah if a ا or ي with sukoon comes before it, إِيَّـا+يْ becomes إِيَّـايَ.

Usage of separate pronouns (مَـنْـصُـوْبٌ case) (Seq # 178)

In the following conditions the usage of separate pronouns (مَـنْـصُـوْبٌ case) is possible.

1) If the pronoun is مَـفْـعُـوْلٌ بِـهِ and is preceded before the verb. For example instead of نَـعْـبُـدُكَ (We worship you) we can say إِيَّـاكَ نَـعْـبُـدُ "It is to you that we worship" as present in Quran (1:1:5). Other examples are Quran (2:2:172) and Quran (11:10:28).
2) Suppose we say 'I saw you and him'. Here we can say رَأَيْـتُـكَ وَ إِيَّـاهُ. We cannot say رَأَيْـتُـكَ وَ هُ. Phrase يُـخْـرِجُـوْنَ الـرَّسُـوْلَ وَ إِيَّـاكُـمْ is an example from the verse Quran (28:60:1).
3) If it occurs after إِلاَّ. Quran verse Quran (15:17:67) is an example.
4) There are some verbs which needs two مَـفْـعُـوْلٌ بِـهِ. Under such condition you cannot join these two مَـفْـعُـوْلٌ بِـهِ together to the verb. For example if we say 'I gave it to him' then we cannot say أَعْـطَـيْـتُـهُـهَـا (أَعْـطَـى is a verb and it is discussed in a later topic). This is not

correct. Under such circumstance we should say أَعْـطَـيْـتُـهُ إِيَّـاهَـا. If we observe the above case then both مَـفْـعُـوْلٌ بِـهِ are of third person. But if one مَـفْـعُـوْلٌ بِـهِ is in third person and second مَـفْـعُـوْلٌ بِـهِ is in second person then we can use both attached and detached pronoun as أَعْـطَـيْـتُـكَـهُ or أَعْـطَـيْـتُـكَ إِيَّـاهُ. But usage of detached pronouns is recommended.

5) If it is مَـفْـعُـوْلٌ بِـهِ for the مَـصْـدَرٌ of the verb. Example is نَـنْـتَـظِـرُ زِيَـارَةَ الْـمُـدِيْـرِ إِيَّـانَـا. Its translation is "We are waiting for the manager's visit to us". Here إِيَّـانَـا is مَـفْـعُـوْلٌ بِـهِ for the Masdar زِيَـارَةَ.

Introduction to Mazeed (الْـمَـزِيْـدُ) verbs (Seq # 179)

We have learnt the verbs with three letters. These verbs are called as triliteral verbs (الْـفِـعْـلُ الـثُّـلَاثِـي).

There are few verbs which consist of four letters like for example تَـرْجَـمَ (he translated), بَـسْـمَـلَ (he said bismillah). Verbs containing 4 letters are called as four letter verbs (الْـفِـعْـلُ الْـرُّبَـاعِـيُّ). Four letter verbs are very few and these verbs are discussed in later topics.

Broadly, a verb is classified as Mujarrad (الْـمُـجَـرَّدُ) or Mazeed (الْـمَـزِيْـدُ). Original three letter verbs like فَـتَـحَ, نَـصَـرَ and original four letter verbs like تَـرْجَـمَ, زَلْـزَلَ comes under الْـمُـجَـرَّدُ. Under Mujarrad category no extra letters are added to change the meaning of the verb. In Mazeed verbs one or more letters are added to the base three or four letters to change the

meaning of the verb. Each of such additions (modifications) is again treated as a separate form called as baab (اَلْبَابُ). In the next topics we will try to understand these Baabs. One of the specialties of Mazeed verbs is that, they have fixed pattern of مَصْدَرٌ. This is not the case of Mujarrad verbs, where there is no fixed pattern.

Some general rules for understanding Mazeed verbs (Seq # 180)

1) In all the Mazeed verbs if the verb is of four letter then present tense first letter (sign of present tense) will take Dhammah.
2) All the Baabs of Mazeed verbs have a fixed pattern of مَصْدَرٌ.
3) The اِسْمُ الْمَفْعُوْلِ (مَفْعُوْلٌ بِهِ) is same as اِسْمُ الْفَاعِلِ except the second letter (the original ع كَلِمَةٌ) takes Fatah instead of Kasrah.
4) The noun of place and time is same as اِسْمُ الْمَفْعُوْلِ (مَفْعُوْلٌ بِهِ).

Form-II (بَابُ تَفْعِيْلٍ) (Seq # 181)

We know that the base three letters are as below.

لَ	عَ	فَ

Now adding another ع letter between فَ and عَ. So the below are the resulting boxes.

لَ	عَ	عْ	فَ

Thus the form becomes فَعَّلَ. This is also called as Form-II or بَابُ تَفْعِيْلٍ.

Let us discuss one important verb سَبَّـحَ. Its meaning is 'He glorified'.

The past tense conjugation of this verb is سَبَّـحَ, سَبَّـحَا, سَبَّـحُـوْا, سَبَّـحَـتْ, سَبَّـحَتَا, سَبَّـحْـنَ, سَبَّـحْـتَ, سَبَّـحْـتُمَا, سَبَّـحْـتُمْ, سَبَّـحْـتِ, سَبَّـحْـتُمَا, سَبَّـحْـتُـنَّ, سَبَّـحْـتُ and سَبَّـحْـنَـا.

Let us learn present tense "Five in pocket group" conjugation of this verb. As a general rule if the verb is of four letters then sign of present tense (ي, ت, أ and ن) takes Dhammah. The second letter takes sukoon, the third letter takes Kasrah and the last letter takes the case ending (مَـرْفُـوْعٌ, مَـنْـصُـوْبٌ and مَـجْـزُوْمٌ). So the "Five in pocket group" for the verb سَبَّـحَ are يُـسَبِّـحُ, تُـسَبِّـحُ, تُـسَبِّـحُ, أُسَبِّـحُ and نُـسَبِّـحُ.

The verbs in "Mabni group" are as follows.

يُـسَـبِّـحْ + نَ = يُـسَـبِّـحْـنَ

تُـسَـبِّـحْ + نَ = تُـسَـبِّـحْـنَ

The verbs in "Guest noon group" are يُـسَـبِّـحَـانِ, يُـسَـبِّـحُـوْنَ, تُـسَـبِّـحَـانِ, تُـسَـبِّـحَـانِ, تُـسَـبِّـحُـوْنَ, تُـسَـبِّـحِـيْـنَ, تُـسَـبِّـحَـانِ.

The فِـعْلُ أَمْـرٍ form is very simple. Just remove the first letter of present tense and make it مَـجْـزُوْمٌ. It is سَبِّـحْ.

The مَـصْـدَرٌ noun for this baab is on the pattern تَـفْـعِـيْـلٌ. That is the reason this baab is also called as بَـابُ تَـفْـعِـيْـلٍ. So the مَـصْـدَرٌ of the verb سَبَّـحَ is تَـسْـبِـيْـحٌ. There is an exception to this pattern. If the verb is الـنَّـاقِـصُ verb or

if the verb has Hamza (أ) as Laam kalimah then the مَـصْـدَرٌ pattern is تَـفْـعِـلَـةٌ. Three examples are رَبَّي, تَـرْبِـيَـةٌ (He brought up, nurturing / upbringing), وَصَّـي, تَـوْصِـيَـةٌ (to make a will, 'making will', refer to Quran (23:36:50)) and هَـنَّـأَ, تَـهْـنِـئَـةٌ (He congratulated, 'congratulation').

To obtain the اِسْـمُ الْـفَـاعِـلِ (doer) just replace the first ي of يُـسَـبِّـحُ to م. It will become مُـسَـبِّـحٌ (one who is glorifying).

The اِسْـمُ الْـمَـفْـعُـوْلِ (object) can be obtained by replacing the Kasrah of ع kalimah to Fatah in the doer form. Thus it is مُـسَـبَّـحٌ.

Similarly the below few verbs in the format (root verb, present tense masculine singular form, doer, Mafoolun bihi, Masdar, meaning) comes under this Baab. Reader is recommended to practice these verbs as much as possible. This list is arranged 5 verbs per day.

Day # 1

(نَـزَّلَ, يُـنَـزِّلُ, مُـنَـزِّلٌ , مُـنَـزَّلٌ,تَـنْـزِيْـلٌ, He came down),

(بَـشَّـرَ,يُـبَـشِّـرُ, مُـبَـشِّـرٌ, مُـبَـشَّـرٌ, تَـبْـشِـيْـرٌ, He gave glad tidings (news)),

(سَـوَّى, يُـسَـوِّي, مُـسَـوٍّ, مُـسَـوًّى, تَـسْـوِيَـةٌ, to fashion),

(عَـلَّـمَ, يُـعَـلِّـمُ, مُـعَـلِّـمٌ, مُـعَـلَّـمٌ, تَـعْـلِـيْـمٌ, He taught),

(كَـذَّبَ, يُـكَـذِّبُ, مُـكَـذِّبٌ, مُـكَـذَّبٌ, تَـكْـذِيْـبٌ, He denied),

Day # 2

(نَـجَّـى ,يُـنَـجِّـى ,مُـنَـجٍّ ,مُـنَـجًّـى ,تَـنْـجِـيَـةٌ, to save),

(وَلَّـى ,يُـوَلِّـي ,مُـوَلٍّ ,مُـوَلًّـي ,تَـوْلِـيَـةٌ, to turn back),

(بَـدَّلَ ,يُـبَـدِّلُ ,مُـبَـدِّلٌ ,مُـبَـدَّلٌ ,تَـبْـدِيْـلٌ, He changed),

(قَـفَّـى ,يُـقَـفِّـى ,مُـقَـفٍّ ,مُـقَـفًّـى ,تَـقْـفِـيَـةٌ, to send after/(follow up)),

(فَـرَّقَ ,يُـفَـرِّقُ ,مُـفَـرِّقٌ ,مُـفَـرَّقٌ ,تَـفْـرِيْـقٌ, He differentiated),

Day # 3

(حَـمَّـدَ ,يُـحَـمِّـدُ ,مُـحَـمِّـدٌ ,مُـحَـمَّـدٌ ,تَـحْـمِـيْـدٌ, He praised much),

(سَـخَّـرَ ,يُـسَـخِّـرُ ,مُـسَـخِّـرٌ ,مُـسَـخَّـرٌ ,تَـسْـخِـيْـرٌ, He gave/placed),

(عَـذَّبَ ,يُـعَـذِّبُ,مُـعَـذِّبٌ ,مُـعَـذَّبٌ ,تَـعْـذِيْـبٌ, He punished),

(قَـدَّمَ ,يُـقَـدِّمُ ,مُـقَـدِّمٌ ,مُـقَـدَّمٌ ,تَـقْـدِيْـمٌ, He sent forward),

(حَـمَّـلَ ,يُـحَـمِّـلُ ,مُـحَـمِّـلٌ ,مُـحَـمَّـلٌ ,تَـحْـمِـيْـلٌ, He got loaded),

Day # 4

(صَـلَّـى ,يُـصَـلِّـي ,مُـصَـلٍّ ,مُـصَـلَّـي ,تَـصْـلِـيَـةٌ, he prayed/to send blessings) (**Note1: original root is ص ل و. This verb is النَّـاقِـصُ**). (**Note2: مُـصَـلٍّ is a manqoos noun so the ending ي is dropped and تَـنْـوِيْـنٌ is shifted to ل**).

(صَـوَّرَ ,يُـصَـوِّرُ ,مُـصَـوِّرٌ ,مُـصَـوَّرٌ ,تَـصْـوِيْـرٌ, He prepared picture),

(قَـطَّـعَ ,يُـقَـطِّـعُ ,مُـقَـطِّـعٌ ,مُـقَـطَّـعٌ ,تَـقْـطِـيْـعٌ, He cut),

(تَكْلِيْفٌ, مُكَلَّفٌ, مُكَلِّفٌ, يُكَلِّفُ, كَلَّفَ, He gave pain),

(تَعْدِيْدٌ, مُعَدَّدٌ, مُعَدِّدٌ, يُعَدِّدُ, عَدَّدَ, He counted),

Day # 5

(تَمْدِيْدٌ, مُمَدَّدٌ, مُمَدِّدٌ, يُمَدِّدُ, مَدَّدَ, He elongated),

(تَمْكِيْنٌ, مُمَكَّنٌ, مُمَكِّنٌ, يُمَكِّنُ, مَكَّنَ, He established),

(تَصْرِيْفٌ, مُصَرَّفٌ, مُصَرِّفٌ, يُصَرِّفُ, صَرَّفَ, He explained),

(تَقْلِيْبٌ, مُقَلَّبٌ, مُقَلِّبٌ, يُقَلِّبُ, قَلَّبَ, He turned),

(تَفْجِيْرٌ, مُفَجَّرٌ, مُفَجِّرٌ, يُفَجِّرُ, فَجَّرَ, He caused to gush forth),

Day # 6

(تَسْيِيْرٌ, مُسَيَّرٌ, مُسَيِّرٌ, يُسَيِّرُ, سَيَّرَ, He caused to move),

(تَذْكِيْرٌ, مُذَكَّرٌ, مُذَكِّرٌ, يُذَكِّرُ, ذَكَّرَ, He reminded),

(تَعْجِيْلٌ, مُعَجَّلٌ, مُعَجِّلٌ, يُعَجِّلُ, عَجَّلَ, He hastened),

(تَضْيِيْفٌ, مُضَيَّفٌ, مُضَيِّفٌ, يُضَيِّفُ, ضَيَّفَ, He offered them hospitality),

(تَهْيِئَةٌ, مُهَيَّئٌ, مُهَيِّئٌ, يُهَيِّئُ, هَيَّأَ, to facilitate),

Day # 7

(تَنْبِئَةٌ/تَنْبِيْئٌ, مُنَبَّأٌ, مُنَبِّئٌ, يُنَبِّئُ, نَبَّأَ, to inform),

(تَضْلِيْلٌ, مُضَلَّلٌ, مُضَلِّلٌ, يُضَلِّلُ, ضَلَّلَ, He made astray),

(حَلَّى, يُحَلِّي, مُحَلٍّ, مُحَلًّى, تَحْلِيَةٌ, to adorn),

(أَوَّلَ, يُؤَوِّلُ, مُؤَوِّلٌ, مُؤَوَّلٌ, تَأْوِيلٌ, to understand).

Few other selected verbs are **(Group 1)** (ظَلَّلَ, to shade), (قَدَّسَ, to sanctify/(make holy)), (صَدَّقَ, to confirm the truth), (فَضَّلَ, to prefer), (ذَبَّحَ, to slaughter), **(Group 2)** (بَيَّنَ, to make clear), (سَلَّمَ, to greet/ to be sound (good with no fault)), (حَدَّثَ, to tell), (حَرَّمَ, to forbid/(make illegal)), (خَفَّفَ, to be light (in weight)), **(Group 3)** (عَمَّرَ, to grant life (age)), (أَيَّدَ, to support), (كَلَّمَ, to speak), (طَهَّرَ, to purify), (مَتَّعَ, to grant enjoyment), **(Group 4)** (حَرَّفَ, to change/distort), (زَكَّى, to purify).

Exercises

1) State TRUE or FALSE: Read the verse Quran (15:18:54). The verb form صَرَّفْنَا is present in this verse.
2) State TRUE or FALSE: Read the verse Quran (15:18:33). The verb form فَجَّرْنَا is present in this verse.
3) State TRUE or FALSE: Read the verse Quran (15:18:47). The verb present tense form نُسَيِّرُ is present in this verse.

Extensive and Intensive action property of Form-II (Seq # 182)

Form-II denotes an extensive action on large scale or done repeatedly. In the below example all the doors (large scale) of the masjid got opened.

Example

فَتَحْتُ الْبَابَ (I opened the door).

فَتَّحْتُ أَبْوَابَ الْمَسْجِدِ (I opened all the doors of masjid).

Form-II also denotes sometimes intensive action done thoroughly with great force.

Example

قَطَعْتُ الْحَبْلَ (I cut the rope).

قَطَّعْتُ الْحَبْلَ (I cut the rope to pieces).

Quran (3:2:286) is an example where حَمَلَ and حَمَّلَ forms are used.

Form-III (بَابُ فِعَالٍ) (Seq # 183)

We know that the base three letters are as below.

لَ	عَ	فَ

Now adding another أ letter between فَ and عَ. This ا takes sukoon and the below are the resulting boxes.

لَ	عَ	ا	فَ

So the form becomes فَاعَلَ. This baab has two مَصْدَرٌ patterns as مُفَاعَلَةٌ or فِعَالٌ.

Let us discuss one important verb of this baab. It is بَارَكَ. It means 'He blessed'.

The 14 past forms are بَارَكَ, بَارَكَا, بَارَكُوْا, بَارَكَتْ, بَارَكَتَا, بَارَكْنَ, بَارَكْتَ, بَارَكْتُمَا, بَارَكْتُمْ, بَارَكْتِ, بَارَكْتُمَا, بَارَكْتُنَّ, بَارَكْتُ and بَارَكْنَا.

As the verb is a four letter verb, the sign of present tense will take Dhammah. Thus it is يُبَارِكُ. The "Five in pocket group" forms are يُبَارِكُ, تُبَارِكُ, تُبَارِكُ, أُبَارِكُ and نُبَارِكُ.

The "Mabni group" verbs are يُبَارِكْنَ and تُبَارِكْنَ.

The verbs in "Guest noon group" are يُبَارِكَانِ, يُبَارِكُوْنَ, تُبَارِكَانِ, تُبَارِكَانِ, تُبَارِكُوْنَ, تُبَارِكِيْنَ, تُبَارِكَانِ.

The فِعْلُ أَمْرٍ form is constructed from the present tense which is يُبَارِكُ. Just remove the first letter of present tense and make it مَجْزُوْمٌ. It is بَارِكْ.

The مَصْدَرٌ noun for this verb is on the pattern مُفَاعَلَةٌ. So the مَصْدَرٌ of the verb بَارَكَ is مُبَارَكَةٌ.

To obtain the اِسْمُ الْفَاعِلِ (doer) just replace the first ي of يُبَارِكُ to م. It will become مُبَارِكٌ (one who is blessing).

The اِسْمُ الْمَفْعُوْلِ (object) can be obtained by replacing the Kasrah of ع kalimah to Fatah in the doer form. Thus it is مُبَارَكٌ (Quran (17:21:50)).

Similarly the below few verbs in the format (root verb, present tense masculine singular form, doer, Mafoolun bihi, Masdar, meaning) comes under this Baab. Reader is recommended to practice these verbs as much as possible.

Day # 1

(خَادَعَ, يُخَادِعُ, مُخَادِعٌ, مُخَادَعٌ, مُخَادَعَةٌ, He deceived),

(فَادَى, يُفَادِى, مُفَادٍ, مُفَادًى, فِدَاءٌ / مُفَادَاةٌ, to ransom/return/pay),

(شَاقَّ, يُشَاقُّ, مُشَاقِقٌ, مُشَاقَقٌ, شِقَاقٌ / مُشَاقَّةٌ, to disagree/discord) **Quran (1:2:137)**,

(لَاقَى, يُلَاقِى, مُلَاقٍ, مُلَاقًى, مُلَاقَاةٌ/لِقَاءٌ , to meet),

(حَاسَبَ, يُحَاسِبُ, مُحَاسِبٌ, مُحَاسَبٌ, مُحَاسَبَةٌ, He was accounted),

Day # 2

(صَاحَبَ, يُصَاحِبُ, مُصَاحِبٌ, مُصَاحَبٌ, مُصَاحَبَةٌ/صِحَابٌ, He made companion),

(جَادَلَ, يُجَادِلُ, مُجَادِلٌ, مُجَادَلٌ, مُجَادَلَةٌ, he disputed),

(آخَذَ, يُؤَاخِذُ, مُؤَاخِذٌ, مُؤَاخَذٌ, مُؤَاخَذَةٌ, He caught),

(جَاهَدَ,يُجَاهِدُ, مُجَاهِدٌ, مُجَاهَدٌ, جِهَادٌ, He struggled),

(حَاوَرَ, يُحَاوِرُ, مُحَاوِرٌ, مُحَاوَرٌ, مُحَاوَرَةٌ/حِوَارٌ, He was talking),

Day # 3

(غَادَرَ, يُغَادِرُ, مُغَادِرٌ, مُغَادَرٌ, مُغَادَرَةٌ/غِدَارٌ, He left behind),

(وَاقَعَ, يُوَاقِعُ, مُوَاقِعٌ, مُوَاقَعٌ, مُوَاقَعَةٌ/وِقَاعٌ, He fell into it),

(فَارَقَ, يُفَارِقُ, مَفَارِقٌ, مَفَارَقٌ, مُفَارَقَةٌ/فِرَاقٌ, He parted),

(جَاوَزَ, يُجَاوِزُ, مُجَاوِزٌ, مُجَاوَزٌ, مُجَاوَزَةٌ, to pass beyond),

(نَادَى, يُنَادِي, مُنَادٍ, مُنَادًى, مُنَادَاةٌ, to call).

Few other selected verbs are (وَاعَدَ, to appoint/promise), (عَاهَدَ, to take covenant) and (حَاجَّ, to argue).

Note: صَلَّى (Form-II, Imperative & Past form) and بَارَكَ (Form-III, Imperative & Past form) are present in Durood-e-Ibrahim.

Form-IV (بَابُ إِفْعَالٍ) (Seq # 184)

We know that the base three letters are as below.

لَ	عَ	فَ

Now adding another أ letter before فَ. The first letter loses its vowel sign and takes the sukoon. So the below are the resulting boxes.

لَ	عَ	فْ	أَ

So the form becomes أَفْعَلَ. The مَصْدَرٌ of this form is on the pattern إِفْعَالٌ.

Let us discuss one important verb of this baab. It is أَنْزَلَ. It means 'He sent down'.

The 14 past forms are أَنْزَلَ, أَنْزَلَا, أَنْزَلُوْا, أَنْزَلَتْ, أَنْزَلَتَا, أَنْزَلْنَ, أَنْزَلْتَ, أَنْزَلْتُمَا, أَنْزَلْتُمْ, أَنْزَلْتِ, أَنْزَلْتُمَا, أَنْزَلْتُنَّ, أَنْزَلْتُ and أَنْزَلْنَا.

The present tense should be يُـأَنْـزِلُ as per the rule. But Hamza is omitted and it becomes يُـنْـزِلُ. The "Five in pocket group" forms are يُـنْـزِلُ, تُـنْـزِلُ, تُـنْـزِلُ, أُنْـزِلُ and نُـنْـزِلُ.

The "Mabni group" verbs are يُـنْـزِلْـنَ and تُـنْـزِلْـنَ.

The verbs in "Guest noon group" are يُـنْـزِلَـانِ, يُـنْـزِلُـوْنَ, تُـنْـزِلَانِ, تُـنْـزِلَانِ, تُـنْـزِلُـوْنَ, تُـنْـزِلِـيْـنَ, تُـنْـزِلَانِ.

The فِعْلُ أَمْـرٍ form is constructed from the original form of present tense which is يُـأَنْـزِلُ. Just remove the first letter of present tense and make it مَـجْـزُوْمٌ. It is أَنْـزِلْ.

The مَـصْـدَرٌ noun for this baab is on the pattern إِفْـعَـالٌ. That is the reason this baab is also called as بَـابُ إِفْـعَـالٍ. So the مَـصْـدَرٌ of the verb أَنْـزَلَ is إِنْـزَالٌ.

To obtain the اِسْـمُ الْـفَـاعِـلِ (doer) just replace the first ي of يُـنْـزِلُ to م. It will become مُـنْـزِلٌ (one who is sending).

The اِسْـمُ الْـمَـفْـعُـوْلِ (object) can be obtained by replacing the Kasrah of ع kalimah to Fatah in the doer form. Thus it is مُـنْـزَلٌ.

Let us discuss the verb الأَجْـوَفُ in form-IV. Let us take one example أَقْـوَمَ. In the past form, exchange of sukoon and Fatah takes place between ق and و. So it becomes أَقَـوْمَ. Now as و is weak letter, it converts to ا and the verb becomes أَقَـامَ. In the present form, its first form is يُـأَقْـوِمُ. The أ gets drop

and exchange of sukoon and Kasrah takes place between ق and و. So it becomes يُقِـوْمُ. Now و changes to ي and then it becomes يُقِيْمُ.

It is worth to discuss the verb الْمُـضَعَّفُ in form-IV as it is little complicated than الأَجْـوَفُ. Let us take one example أَضْلَـلَ. In the past form, exchange of sukoon and Fatah takes place between ض and the first ل. So it becomes أَضَلْـلَ. And then it is أَضَـلَّ. From the 14 past forms the first 5 forms are أَضَـلَّ, أَضَلَّا, أَضَلُّوْا, أَضَلَّتْ, أَضَلَّتَا. From هُنَّ the ل kalimah takes sukoon the original form is used, which is أَضْلَـلْـنَ. Likewise, after هُـنَّ the doers are تَ, تُمَـا, تُمْ, تِ, تُمَـا, تُـنَّ, تُ, نَـا can be suffixed and other forms can be obtained (أَضْلَـلْتُمْ is present in Quran (18:25:17)). In the present form initially it is يُأَضْلِـلُ. The Hamza gets drop and exchange of sukoon and Kasrah takes place between ض and the first ل. So it becomes يُـضِـلْـلُ and then it is يُـضِـلُّ. The "Five in pocket group" forms are يُـضِـلُّ, تُـضِـلُّ, تُـضِـلُّ, أُضِـلُّ, نُـضِـلُّ. The "Mabni group" forms are يُـضْـلِـلْـنَ and تُـضْـلِـلْـنَ. The verbs in "Guest noon group" are يُـضِـلَّانِ, يُـضِـلُّوْنَ, تُـضِـلَّانِ, تُـضِـلُّوْنَ, تُـضِـلَّانِ, تُـضِـلِّـيْـنَ.

Similarly the below few verbs in the format (root verb, present tense masculine singular form, doer, Mafoolun bihi, Masdar, meaning) comes under this Baab. Reader is recommended to practice these verbs as much as possible.

Day # 1 (أَنْـعَـمَ, يُـنْـعِـمُ, مُـنْـعِـمٌ, مُـنْـعَـمٌ, إِنْـعَـامٌ, to bestow favour/gift).

(أَنْـفَـقَ, يُنْـفِـقُ, مُنْـفِـقٌ, مُنْـفَـقٌ, إِنْـفَـاقٌ, to spend),

(أَصْلَـحَ, يُـصْلِـحُ, مُـصْلِـحٌ, مُـصْلَـحٌ, إِصْلاحٌ, He corrected/decorated),

(أَخْـرَجَ, يُـخْرِجُ, مُخْرِجٌ, مُـخْـرَجٌ, إِخْـرَاجٌ, He brought out),

(أَحْـسَـنَ, يُـحْـسِـنُ, مُـحْـسِـنٌ, مُـحْـسَـنٌ, إِحْـسَانٌ, He did good),

Day # 2 (أَشْـرَكَ, يُـشْـرِكُ, مُـشْـرِكٌ, مُـشْـرَكٌ, إِشْـرَاكٌ, He associated partner),

(أَضَـلَّ, يُـضِـلُّ, مُـضِـلٌّ, مُـضَـلٌّ, إِضْـلالٌ, to let astray),

(أَمَـاتَ, يُـمِـيْـتُ, مُـمِـيْـتٌ, مُـمَـاتٌ, إِمَـاتَـةٌ, to give death),

(أَرْشَـدَ, يُـرْشِـدُ, مُـرْشِـدٌ, مُـرْشَـدٌ, إِرْشَـادٌ, to guide),

(أَشْـعَـرَ, يُـشْـعِـرُ, مُـشْـعِـرٌ, مُـشْـعَـرٌ, إِشْـعَـارٌ, to be aware).

With such similar understanding, the reader is recommended to write/learn the following verbs.

Day # 3 (أَقَـامَ, يُـقِـيْـمُ, to stand/establish), (اٰمَـنَ = ا م ن + اَ, يُـؤْمِـنُ, to believe), (أَيْـقَـنَ, يُـوْقِـنُ, to be certain/sure/affirm), (أَفْـلَـحَ, يُـفْـلِـحُ, to become success), (أَنْـذَرَ, يُـنْـذِرُ, to warn).

Day # 4 (أَفْـسَـدَ, يُـفْـسِـدُ, to corrupt), (أَضَـاءَ, يُـضِـيْءُ, to light), (أَحَـاطَ, يُـحِـيْـطُ, to surround), (أَظْلَـمَ, يُـظْـلِـمُ, to become dark), (أَعَـادَ, يُـعِـيْـدُ, to return).

Day # 5 (أَرَادَ, يُـرِيْـدُ, He wanted), (أَحْيَا, يُحْيِـي, to give life), (أَنْبَأَ, يُنْبِـئُ, to inform), (أَبْدَا, يُبْدِي, to reveal/show), (أَزَلَّ, يُزِلُّ, to make someone slip), (أَوْفَى, يُوْفِيْ, to fulfill).

Day # 6 (آ تَـى, يُؤْتِـي, to give), (أَنْجَا, يُنْجِئُ, to save), (أَغْـرَقَ, يُغْـرِقُ, to drown), (أَنْبَتَ, يُنْبِتُ, to grow), (أَثَـارَ, يُثِـيْـرُ, to plough).

Day # 7 (أَرَى, يُرِي, to show), (أَسَرَّ, يُسِرُّ, to conceal), (أَعْلَنَ, يُعْلِنُ, to declare/announce), (أَخْلَفَ, يُخْلِفُ, to break/(do opposite)), (أَعْرَضَ, يُعْرِضُ, to refuse).

Day # 8 (أَقَرَّ, يُقِرُّ, to accept/agree), (أَهَانَ, يُهِيْنُ, to humiliate), (أَشْرَبَ, يُشْرِبُ, to make someone drink), (أَمْنَى, يُمْنِى, to wish), (أَنْسَى, يُـنْسِى, to be forgotten).

Day # 9 (أَرْسَـلَ, يُـرْسِـلُ, to send), (أَسْـلَمَ, يُـسْلِـمُ, to accept/submit), (أَتَـمَّ, يُتِمُّ, to fulfill), (أَخْلَصَ, يُخْلِصُ, to be sincere), (أَبْـصَـرَ, يُبْـصِـرُ, to see).

Day # 10 (أَدْرَى, يُدْرِي, to make know, Quran (30:97:2), أَدْرَاكَ = أَدْرَى+أَنْتَ), (أَسْـمَعَ, يُـسْـمِعُ, to hear clearly), (أَغْـفَـلَ, يُـغْـفِـلُ, to be heedless), (أَعْـرَضَ, يُـعْـرِضُ, He turns away), (أَحْـدَثَ, يُـحْـدِثُ, He present/informs).

Day # 11 (أَخْـرَقَ, يُـحْـرِقُ, to make hole), (أَرْهَـقَ, يُـرْهِـقُ, to overburden), (أَبْـدَلَ, يُـبْـدِلُ, to change), (أَتْـبَعَ, يُـتْـبِـعُ, to follow), (أَفْـرَغَ, يُـفْـرِغُ, to pour).

Day # 12 (أَهْـلَـكَ, يُـهْـلِـكُ, to destroy), (أَعْـثَـرَ, يُـعْـثِـرُ, to make known), (أَعْـتَـدَ, يُـعْـتِـدُ, to prepare), (أَجْـرَمَ, يُـجْـرِمُ, to do crime), (أَشْـهَـدَ, يُـشْـهِـدُ, to make witness).

Day # 13 (أَشْفَقَ, يُشْفِقُ, to be fearful), (أَدْحَضَ, يُدْحِضُ, to refute), (أَحْصَى, يُحْصِي, to judge/calculate best), (أَوْحَى, to reveal), (أَطَاعَ, يُطِيْعُ, to obey).

Day # 14 (أَعَانَ, يُعِيْنُ, to assist), (أَضَاعَ, يُضِيْعُ, to let go waste), (أَطْعَمُ, يُطْعِمُ, to feed), (أَعْطَى, يُعْطِي, to give), (أَغْنَى, يُغْنِي, to avail/benefit).

Day # 15 (أَخْطَأَ, يُخْطِئُ, to make mistake/error), (أَعَدَّ, يُعِدُّ, to prepare).

Making intransitive verb into transitive verb (Seq # 185)

We already know that transitive verb takes object which receives the action. The intransitive verb does not take any object.

An intransitive verb can be converted into transitive verb by making the verb from base form into form-II or form-IV as shown in the below two examples.

Form-II: نَزَلَ (He got down), نَزَّلَ (He brought down).

Form-IV: جَلَسَ (He sat), أَجْلَسَ (He made someone to sit).

Certain base verbs can be converted into both of these forms.

Base form: نَزَلَ form-II: نَزَّلَ form-IV: أَنْزَلَ

If the base form is already transitive then converting the verb into form-II or form-IV will make the verb into doubly transitive, which means it

requires two objects. Example is دَرَسَ Form-II is دَرَّسَ. Example sentence is below.

دَرَّسَـنَا الـلُّـغَـةَ الْـعَـرَبِـيَّـةَ (He taught us Arabic language). Here there are two objects نَـا and الـلُّـغَـةَ and both are مَـنْـصُـوْبٌ. In this case, we get the answers to the questions like “He taught to whom ? (answer: to us)”, and “He taught what ? (answer: Arabic language)”.

Special verb أَرَي (Seq # 186)

This verb is based on the form-IV (أَفْـعَـلَ). The أَ has been added to the main root verb رَأَى (he saw) to get form-IV أَرْأَى. The second Hamza has been dropped and it becomes أَرَى. The meaning of this verb is ‘He showed’.

Let us try to conjugate this verb in the past tense.

1) For هُـوَ the verb form is أَرَى.
2) For هُـمَـا, the doer ا will be added. Thus it is أَرَيَـا.
3) For هُـمْ, the third radical ي will be dropped. Originally it is أَرَيُـوْا . Finally it is أَرَوْا.
4) For هِـيَ just add the “ت of woman” to the root أَرَى. After adding it is أَرَيْـتْ. Here the ي gets drop. Finally it is أَرَتْ.
5) For feminine هُـمَـا just add the doer ا to the verb form of هِـيَ (أَرَتْ). Thus it is أَرَتَـا.

6) For Mutaharrik pronouns the third radical ي should have sukoon (ـْ). So the initial part will be أَرَيْـ. Thus the conjugation for all Mutaharrik pronouns from هُـنَّ to نَـحْـنُ is أَرَيْـنَ, أَرَيْـتَ, أَرَيْـتُـمَـا, أَرَيْـتُـمْ, أَرَيْـتِ, أَرَيْـتُـمَـا, أَرَيْـتُـنَّ, أَرَيْـتُ and أَرَيْـنَـا.

In the present tense originally it is يُـأَرْإِي. The first Hamza has been dropped so it is يُـرْإِي. Now further changes took place it becomes يُـرِي.

The "Five in pocket group" is now يُـرِي, تُـرِي, تُـرِي, أُرِي and نُـرِي.

The "Mabni group" is يُـرِيْـنَ and تُـرِيْـنَ.

The verbs in "Guest noon group" are يُـرِيَـانِ, يُـرُوْنَ, تُـرِيَـانِ, تُـرِيَـانِ, تُـرُوْنَ, تُـرِيْـنَ, تُـرِيَـانِ.

The فِـعْـلُ أَمْرٍ for this verb is to remove the present tense letter and dropping the last ي. So the original first أ will appear and finally we get أَرِ. **Refer to Quran (1:2:128) and Quran (3:2:260)**.

Some more sisters of كَـــانَ (Seq # 187)

The verbs أَصْـبَـحَ, أَمْـسَـى and أَضْـحَـى are sisters of كَـانَ. أَصْـبَـحَ means 'to become/do/enter in morning'. Sometimes أَصْـبَـحَ is also used to convey the meaning 'He became' irrespective of time. أَمْـسَـى means 'to become/do/enter in evening' and أَضْـحَـى means 'to become/do/enter in dawn".

In the verse Quran (4:3:103), تُمْ in أَصْبَحْتُمْ is إِسْمُ أَصْبَحَ and إِخْوَانًا is خَبَرُ أَصْبَحَ which is مَنْصُوْبٌ.

أَوْشَكَ is also one of the sisters of كَانَ. "He is about to…" is the meaning of أَوْشَكَ. The predicate (الْخَبَرُ) of these verbs will be مَنْصُوْبٌ.

Form-V (بَابُ تَفَعُّلٍ) (Seq # 188)

We know that the base three letters are as below.

لَ	عَ	فَ

Form-II has obtained by the following change.

لَ	عَ	عْ	فَ

We know that the sequence of letter ت in Arabic alphabets is 3. Just to remember keep the below equation

Form-II + 3 (sequence number of letter ت) = Form-V

Adding ت to Form-II as below and the resulting boxes are shown below.

لَ	عَ	عْ	فَ	تَ

As the مَصْدَرٌ pattern for this baab is تَفَعُّلٌ, it is called as بَابُ تَفَعُّلٍ.

Let us discuss one main verb تَوَكَّلَ. Its meaning is "to trust".

The 14 past forms are تَوَكَّلَ, تَوَكَّلَا, تَوَكَّلُوْا, تَوَكَّلَتْ, تَوَكَّلَتَا, تَوَكَّلْنَ, تَوَكَّلْتَ, تَوَكَّلْتُمَا, تَوَكَّلْتُمْ, تَوَكَّلْتِ, تَوَكَّلْتُمَا, تَوَكَّلْتُنَّ, تَوَكَّلْتُ and تَوَكَّلْنَا.

As the verb is of five letter verb, the sign of present tense will take Fatah. Thus it is يَـتَـوَكَّـلُ. The "Five in pocket group" forms are يَـتَـوَكَّـلُ, تَـتَـوَكَّـلُ, تَـتَـوَكَّـلُ, أَتَـوَكَّـلُ and نَـتَـوَكَّـلُ.

The "Mabni group" verbs are يَـتَـوَكَّـلْـنَ and تَـتَـوَكَّـلْـنَ.

The verbs in "Guest noon group" are يَـتَـوَكَّلَانِ, يَـتَـوَكَّـلُـوْنَ, تَـتَـوَكَّلَانِ, تَـتَـوَكَّلَانِ, تَـتَـوَكَّـلُـوْنَ, تَـتَـوَكَّـلِـيْـنَ.

The فِـعْـلُ أَمْرٍ form is constructed from the present tense which is يَـتَـوَكَّـلُ. Just remove the first letter of present tense and make it مَـجْـزُوْمٌ. It is تَـوَكَّـلْ.

The مَـصْـدَرٌ noun for this verb is on the pattern تَـفَـعُّـلٌ. So the مَـصْـدَرٌ of the verb تَـوَكَّـلَ is تَـوَكُّـلٌ.

To obtain the اِسْـمُ الْـفَـاعِـلِ (doer) just replace the first ي of يَـتَـوَكَّـلُ to م along with Dhammah and ع kalimah will take Kasrah. It is مُـتَـوَكِّـلٌ.

The اِسْـمُ الْـمَـفْـعُـوْلِ (object) can be obtained by replacing the Kasrah of ع kalimah to Fatah in the doer form. Thus it is مُـتَـوَكَّـلٌ.

This baab starts with ت and if the sign of the present tense is also ت then it will be difficult to pronounce two ت. So, literally one ت is dropped. For example in the verse Quran (30:97:4) instead of تَـتَـنَـزَّلُ it is تَـنَـزَّلُ and in the verse Quran (27:49:12) instead of لا تَـتَـجَـسَّـسُـوْا it is لا تَـجَـسَّـسُـوْا.

The generic verb structure for the verb تَـوَكَّـلَ in the format (root verb, present tense masculine singular form, doer, Mafoolun bihi, Masdar,

meaning) is (تَـوَكَّـلَ, يَـتَـوَكَّـلُ, مُـتَـوَكِّـلٌ, مُـتَـوَكَّـلٌ, تَـوَكُّـلٌ, He trusted). The reader is recommended to conjugate the below few verbs in this format for more practice.

Group 1) (تَـلَقَّـى, to receive), (تَـوَلَّـى, to turn back), (تَـفَـجَّـرَ, to gush forth), (تَـمَـنَّـى, to wish), (تَـعَـلَّـمَ, to learn).

Group 2) (تَـبَـدَّلَ, to exchange/change), (تَـبَـيَّـنَ, to become clear), (تَـقَـبَّـلَ, to accept), (تَـشَـقَّـقَ, to split) (**Quran (1:2:74)** has this verb. In present tense it should be يَـتَـشَـقَّـقُ. But the letter ت got converted to ش. Because of two ش, it gets tashdeed).

Group 3) (تَـذَكَّـرَ, He advised), (تَـفَـكَّـرَ, He pondered), (تَـلَـطَّـفَ, to be cautious).

Form-VI (بَـــابُ تَـــفَـــاعُـــلِ) (Seq # 189)

We know that the base three letters are as below.

لَ	عَ	فَ

Form-III has obtained by the following change.

لَ	عَ	ا	فَ

Adding letter ت before and it resulted in the below equation.

Form-III + 3 (sequence number of letter ت) = Form-VI

The below are the resulting boxes.

ل	ع	ا	ف	ت

Let us discuss one main verb تَكَاثَـرَ. Its meaning is "to work for extra".
The 14 past forms are تَكَاثَـرَ, تَكَاثَـرَا, تَكَاثَـرُوْا, تَكَاثَـرَتْ, تَكَاثَـرَتَا, تَكَاثَـرْنَ, تَكَاثَـرْتَ, تَكَاثَـرْتُمَا, تَكَاثَـرْتُمْ, تَكَاثَـرْتِ, تَكَاثَـرْتُمَا, تَكَاثَـرْتُنَّ, تَكَاثَـرْتُ and تَكَاثَـرْنَا.

As the verb is of five letter verb, the sign of present tense will take Fatah. Thus it is يَتَكَاثَـرُ. The "Five in pocket group" forms are يَتَكَاثَـرُ, تَتَكَاثَـرُ, تَتَكَاثَـرُ, أَتَكَاثَـرُ and نَتَكَاثَـرُ.

The "Mabni group" verbs are يَتَكَاثَـرْنَ and تَتَكَاثَـرْنَ.

The verbs in "Guest noon group" are يَتَكَاثَـرَانِ, يَتَكَاثَـرُوْنَ, تَتَكَاثَـرَانِ, تَتَكَاثَـرَانِ, تَتَكَاثَـرُوْنَ, تَتَكَاثَـرِيْـنَ, تَتَكَاثَـرَانِ.

The فِعْلُ أَمْرٍ form is constructed from the present tense which is يَتَكَاثَـرُ. Just remove the first letter of present tense and make it مَـجْـزُوْمٌ. It is تَكَاثَـرْ.

The مَـصْدَرٌ noun for this verb is on the pattern تَـفَاعُـلٌ. So the مَـصْدَرٌ of the verb تَكَاثَـرَ is تَكَاثُـرٌ.

To obtain the اِسْمُ الْفَاعِلِ (doer) just replace the first ي of يَتَكَاثَـرُ to م along with Dhammah and ع kalimah will take Kasrah. It is مُتَكَاثِـرٌ.

The اِسْمُ الْمَفْعُوْلِ (object) can be obtained by replacing the Kasrah of ع kalimah to Fatah in the doer form. Thus it is مُتَكَاثَـرٌ.

This baab starts with ت and if the sign of the present tense is also ت then it will be difficult to pronounce two ت. So, literally one ت is dropped. Quran (27:49:11), Quran (27:49:13) and Quran (6:5:2) are the Quran verses for the examples of تَنَابَزُوْا, تَعَارَفُوْا and تَعَاوَنُوْا.

The generic verb structure for the verb تَكَاثَرَ in the format (root verb, present tense masculine singular, doer, Mafoolun bihi, Masdar, meaning) is (تَكَاثَرَ, يَتَكَاثَرُ, مُتَكَاثِرٌ, مُتَكَاثَرٌ, تَكَاثُرٌ, to work to get extra).

Reader is recommended to come up with such format for the following few verbs.

(تَشَابَهَ, to resemble), (تَظَاهَرَ, to assist/support), (تَدَارَأَ, to dispute/fight) (**Quran (1:2:72)** has this verb and initial ت got changed to د. Because of two د, it gets tashdeed. Translation is "then you all disputed…"), (تَزَاوَرَ, to incline away), (تَسَاءَلَ, to question), (تَنَازَعَ, to dispute).

Form-VII (Seq # 190)

We know that the base three letters are as below.

لَ	عَ	فَ

Now add اِنْ before these three boxes as shown below.

لَ	عَ	فَ	اِنْ

The first Hamza is هَمْزَةُ الْوَصَلِ, so should be ignored when comes in the middle. The مَصْدَرٌ form is اِنْفِعَالٌ. So this baab is also called as بَابُ اِنْفِعَالٍ.

Let us discuss one verb under this category, which is اِنْقَلَبَ. It means return/(turn upside down).

The 14 past forms are اِنْقَلَبَ, اِنْقَلَبَا, اِنْقَلَبُوْا, اِنْقَلَبَتْ, اِنْقَلَبَتَا, اِنْقَلَبْنَ, اِنْقَلَبْتَ, اِنْقَلَبْتُمَا, اِنْقَلَبْتُمْ, اِنْقَلَبْتِ, اِنْقَلَبْتُمَا, اِنْقَلَبْتُنَّ, اِنْقَلَبْتُ and اِنْقَلَبْنَ.

The sign of present tense will take Fatah. The “Five in pocket group” forms are يَنْقَلِبُ, تَنْقَلِبُ, تَنْقَلِبُ, أَنْقَلِبُ and نَنْقَلِبُ.

The “Mabni group” verbs are يَنْقَلِبْنَ and تَنْقَلِبْنَ.

The verbs in “Guest noon group” are يَنْقَلِبَانِ, يَنْقَلِبُوْنَ, تَنْقَلِبَانِ, تَنْقَلِبَانِ, تَنْقَلِبُوْنَ, تَنْقَلِبِيْنَ, تَنْقَلِبَانِ.

The فِعْلُ أَمْرٍ form is constructed from the present tense which is يَنْقَلِبُ. Just remove the first letter of present tense and make it مَجْزُوْمٌ. It is اِنْقَلِبْ.

The مَصْدَرٌ noun for this verb is on the pattern اِنْفِعَالٌ. So the مَصْدَرٌ of the verb اِنْقَلَبَ is اِنْقِلَابٌ.

To obtain the اِسْمُ الْفَاعِلِ (doer) just replace the first ي of يَنْقَلِبُ to م along with Dhammah. It is مُنْقَلِبٌ.

The اِسْمُ الْمَفْعُوْلِ (object) can be obtained by replacing the Kasrah of ع kalimah to Fatah in the doer form. Thus it is مُنْقَلَبٌ.

The few other verbs in this baab in the format (root verb, its meaning) are as below.

(إِنْفَجَرَ, to gush forth), (إِنْطَلَقَ, He set out to go) and (إِنْتَصَرَ, He supported).

Form-VIII (بَابُ اِفْتِعَالِ) (Seq # 191)

We know that the base three letters are as below.

لَ	عَ	فَ

Now add اِ before the first radical and ت after the first radical as shown below.

لَ	عَ	تَ	فْ	اِ

The first Hamza is هَمْزَةُ الْوَصَلِ, so should be ignored when comes in the middle. The مَصْدَرٌ form is إِفْتِعَالٌ. So this baab is also called as بَابُ اِفْتِعَالٍ. Let us discuss one verb under this category, which is إِنْتَظَرَ. It means "to wait".

The 14 past forms are إِنْتَظَرَ, إِنْتَظَرَا, إِنْتَظَرُوْا, إِنْتَظَرَتْ, إِنْتَظَرَتَا, إِنْتَظَرْنَ, إِنْتَظَرْتَ, إِنْتَظَرْتُمَا, إِنْتَظَرْتُمْ, إِنْتَظَرْتِ, إِنْتَظَرْتُمَا, إِنْتَظَرْتُنَّ, إِنْتَظَرْتُ and إِنْتَظَرْنَا.

The sign of present tense will take Fatah. The "Five in pocket group" forms are يَنْتَظِرُ, تَنْتَظِرُ, تَنْتَظِرُ, أَنْتَظِرُ and نَنْتَظِرُ.

The "Mabni group" verbs are يَنْتَظِرْنَ and تَنْتَظِرْنَ.

The verbs in “Guest noon group” are تَنْتَـظِـرَانِ, يَنْتَـظِـرُوْنَ, يَنْتَـظِـرَانِ, تَنْتَـظِـرَانِ, تَنْتَـظِـرِيْـنَ, تَنْتَـظِـرُوْنَ, تَنْتَـظِـرَانِ.

The فِـعْـلُ أَمْرٍ form is constructed from the present tense which is يَنْتَـظِـرُ. Just remove the first letter of present tense and make it مَـجْـزُوْمٌ. It is اِنْتَـظِـرْ.

The مَـصْـدَرٌ noun for this verb is on the pattern اِفْتِـعَـالٌ. So the مَـصْـدَرٌ of the verb اِنْـتَـظَـرَ is اِنْتِـظَـارٌ.

To obtain the اِسْمُ الْفَـاعِـلِ (doer) just replace the first ي of يَنْتَـظِـرُ to م along with Dhammah. It is مُنْتَـظِـرٌ.

The اِسْمُ الْـمَـفْـعُـوْلِ (object) can be obtained by replacing the Kasrah of ع kalimah to Fatah in the doer form. Thus it is مُنْتَـظَـرٌ.

The few other verbs in this baab in the format (root verb, its meaning) are as below.

Day # 1 (اِشْـتَـرَى, to buy), (اِهْـتَـدَى, يَـهْـتَـدِي, to guide), (اِسْـتَـوَى, to turn), (اِعْـتَـدَى, to transgress (to cross limit)), (اِتَّـبَـعَ, to follow).

Day # 2 (اِخْـتَـصَّ, to choose), (اِخْـتَـلَـفَ, to differ), (اِبْـتَـلَـى, to try/command/test), (اِمْـتَـحَـنَ, He examined), (اِجْـتَـمَـعَ, to gather).

Day # 3 (اِعْـتَـزَلَ, to withdraw), (اِلْـتَـحَـدَ, to take refuge), (اِرْتَـفَـقَ, to take rest), (اِنْـتَـصَـرَ, to support), (اِخْـتَـلَـطَ, to mingle).

Day # 4 (اِقْـتَـدَرَ, He is all able), (اِتَّـكَـأَ, to recline), (اِفْـتَـرَى, يَـفْـتَـرِي, to invent), (اِكْـتَـسَـبَ, يَـكْـتَـسِـبُ, to earn).

Exercises

1) State TRUE or FALSE: Read the verse Quran (15:18:16). The phrase اِعْـتَـزَلْـتُـمْ + هُـمْ = اِعْـتَـزَلْـتُـمُـوْهُـمْ (You all withdraw from them) is present in this verse.

Changes in Form-VIII (Seq # 192)

If the first radical is و then it is assimilated to the extra ت and gets tashdeed (ـّ).

(وَحَـدَ, اِوْتَـحَـدَ, اِتَّـحَـدَ, to unite)

(وَقَـى, اِوْتَـقَـى , اِتَّـقَـى, He feared or He protected himself)

Exceptional case: (أَخَـذَ, اِأْتَـخَـذَ, اِتَّـخَـذَ, he took). **Quran (1:2:80)** has this verb. Moreover the first Hamza is ignored in this verse, because it is هَـمْـزَةُ الْـوَصَـلِ. Instead of اَاِتَّـخَـذْتُـمْ it is just اَتَّـخَـذْتُـمْ. Its translation is "Have you (all) taken…".

If the first radical is د, ذ, ز the extra ت changes to د.

(دَعَـا, اِدْتَـعَـى, اِدَّعَـى, He claimed)

(ذَكَـرَ, اِذْتَـكَـرَ, اِذْدَكَـرَ, again further changes – اِدَّكَـرَ, He remembered)

(زَادَ, اِزْتَـادَ, اِزْدَادَ, to add)

If the first radical is ص, ض, ط, ظ the extra ت changes to ط.

(ضَـرَرَ, إِضْـطَـرَّ, to force), (صَـفَـى, إِصْـطَـفَـى, to choose), (صَـبَـرَ, إِصْـتَـبَـرَ, إِصْـطَـبَـرَ, "He was patient"), (ضَـرَبَ, إِضْـتَـرَبَ, إِضْـطَـرَبَ, He was in the state of unrest), (طَـلَـعَ, إِطْـتَـلَـعَ, إِطَّـلَـعَ, he knew), (ظَـلَـمَ, إِظْـتَـلَـمَ, إِظْـطَـلَـمَ, He put up with wrong).

Form-IX (Seq # 193)

We know that the base three letters are as below.

لَ	عَ	فَ

Now add اِ before the first letter and the third letter is doubled so the new form looks like below.

لَّ	عَ	فْ	اِ

This baab is generally used for specifying the colours and defects. Examples: اِحْـمَـرَّ (It became red), إِبْـيَـضَّ (It became white), إِسْـوَدَّ (It became black), إِصْـفَـرَّ (It became yellow), إِخْـضَـرَّ (It became green), اِعْـوَجَّ (It became crooked).

The present tense of اِحْـمَـرَّ is يَـحْـمَـرُّ and doer is مُـحْـمَـرٌّ and it does not have إِسْـمُ الْـمَـفْـعُـوْلِ. Its مَـصْـدَرٌ is اِحْـمِـرارٌ. Example verses are Quran(4:3:106), Quran (4:3:107) and Quran (13:12:84).

This baab has another pattern with one extra alif after second letter resulting as إِفْعَالَّ. Verbs of this form describe intensity in color. Examples: اِحْمَارَّ (It became red), إِدْهَامَّ (It became deep green).

The present tense is يَحْمَارُّ. Its doer is مُحْمَارٌّ and its مَصْدَرٌ is اِحْمِيْرَارٌ. Quran (27:55:64) has dual doer form of verb إِدْهَامَّ which means "Both, dark green in colour". This baab is not frequently used so we limit its discussion to very little as above.

Form-X (Seq # 194)

We know that the base three letters are as below.

لَ	عَ	فَ

Now add اِسْتَ before these three boxes as shown below.

لَ	عَ	فْ	اِسْتَ

The first Hamza is هَمْزَةُ الْوَصْلِ, so should be ignored when comes in the middle. The مَصْدَرٌ form is اِسْتِفْعَالٌ. So this baab is also called as بَابُ اِسْتِفْعَالٍ. Let us discuss one verb under this category, which is اِسْتَغْفَرَ. It means he asked forgiveness.

The 14 past forms are اِسْتَغْفَرَ, اِسْتَغْفَرَا, اِسْتَغْفَرُوْا, اِسْتَغْفَرَتْ, اِسْتَغْفَرَتَا, اِسْتَغْفَرْنَ, اِسْتَغْفَرْتَ, اِسْتَغْفَرْتُمَا, اِسْتَغْفَرْتُمْ, اِسْتَغْفَرْتِ, اِسْتَغْفَرْتُمَا, اِسْتَغْفَرْتُنَّ, اِسْتَغْفَرْتُ and اِسْتَغْفَرْنَا.

The sign of present tense will take Fatah. The “Five in pocket group” forms are يَسْتَغْفِرُ, تَسْتَغْفِرُ, تَسْتَغْفِرُ, أَسْتَغْفِرُ and نَسْتَغْفِرُ.

The “Mabni group” verbs are يَسْتَغْفِرْنَ and تَسْتَغْفِرْنَ.

The verbs in “Guest noon group” are يَسْتَغْفِرَانِ, يَسْتَغْفِرُوْنَ, تَسْتَغْفِرَانِ, تَسْتَغْفِرَانِ, تَسْتَغْفِرُوْنَ, تَسْتَغْفِرِيْنَ, تَسْتَغْفِرَانِ.

The فِعْلُ أَمْرٍ form is constructed from the present tense which is يَسْتَغْفِرُ. Just remove the first letter of present tense and make it مَجْزُوْمٌ. It is اِسْتَغْفِرْ.

The مَصْدَرٌ noun for this verb is on the pattern اِسْتِفْعَالٌ. So the مَصْدَرٌ of the verb اِسْتَغْفَرَ is اِسْتِغْفَارٌ.

To obtain the اِسْمُ الْفَاعِلِ (doer) just replace the first ي of يَسْتَغْفِرُ to م along with Dhammah. It is مُسْتَغْفِرٌ.

The اِسْمُ الْمَفْعُوْلِ (object) can be obtained by replacing the Kasrah of ع kalimah to Fatah in the doer form. Thus it is مُسْتَغْفَرٌ.

The few other verbs in this baab in the format (root verb, present tense, its meaning) are as below.

Day # 1 (اِسْتَعَانَ, يَسْتَعِيْنُ, to ask help), (اِسْتَحْيَى, يَسْتَحْيِي, to feel shame/to let live), (اِسْتَكْبَرَ, يَسْتَكْبِرُ, to be arrogant), (اِسْتَقَرَّ, يَسْتَقِرُّ, to dwell/reside), (اِسْتَسْقَى, يَسْتَسْقِى, to ask for water).

Day # 2 (إِسْتَبْدَلَ, يَسْتَبْدِلُ, to exchange/change), (إِسْتَفْتَحَ, يَسْتَفْتِحُ, to pray/want victory), (إِسْتَهْزَئَ, يَسْتَهْزِئُ, to mock), (إِسْتَوْقَدَ, يَسْتَوْقِدُ, to kindle/lit (a fire)), (إِسْتَخْرَجَ, يَسْتَخْرِجُ, to bring forth).

Day # 3 (إِسْتَطْعَمَ, يَسْتَطْعِمُ, to ask for food), (إِسْتَجَابَ, يَسْتَجِيْبُ, to respond), (إِسْتَطَاعَ, يَسْتَطِيْعُ, to be able/capable), (إِسْتَغَاثَ, يَسْتَغِيْثُ, to call for relief), (إِسْتَفْتَى, يَسْتَفْتِي, to inquire).

Note: {Keeping together all the verbs present in Sayyid-ul-Istighfaar} (خَلَقَ, يَخْلُقُ, to create), (إِسْتَطَاعَ, يَسْتَطِيْعُ, to be able/capable **{Form-X}**), (عَاذَ, يَعُوْذُ, to be under protection/to seek refuge), (صَنَعَ, يَصْنَعُ, He did/made), (بَاءَ, يَبُوْءُ, to return {and acknowledge/admit}) and (غَفَرَ, يَغْفِرُ, to forgive).

Four letter verbs (Seq # 195)

The verb which contains four letters are called as quadriliteral verbs (الْفِعْلُ الرُّبَاعِيُّ). The base form is فَعْلَلَ and present tense is يُفَعْلِلُ. As the verb is made up of four letters, the present tense started with Dhammah. The pattern of مَصْدَرٌ is فَعْلَلَةٌ. The اِسْمُ الْفَاعِلِ (doer) is مُفَعْلِلٌ. This is the only one Baab of four letter verb. Below are few examples of four letter verbs in this Baab in the format (base form, present tense, meaning).

(تَرْجَمَ, يُتَرْجِمُ, He translated),

(بَسْمَلَ, يُبَسْمِلُ, He said bismillah),

(بَعْثَرَ, يُبَعْثِرُ, He scattered),

(زَحْزَحَ, يُزَحْزِحُ, to remove) Quran (1:2:96),

(زَلْزَلَ, يُزَلْزِلُ, to shake) Quran (17:22:1),

(وَسْوَسَ, يُوَسْوِسُ, to whisper) Quran (30:114:5),

(زَبْزَبَ, يُزَبْزِبُ, to wander) Quran (5:4:143).

Mazeed verbs for base four letter verbs (Seq # 196)

There are three Baabs for Mazeed verbs of four letter verbs.

They are

a) تَفَعْلَلَ, يَتَفَعْلَلُ

In this baab initial ت has been attached to the base form فَعْلَلَ. Examples are تَمَضْمَضَ (He rinsed his mouth with water), تَرَعْرَعَ (He grew up).

b) اِفْعَلَلَّ, يَفْعَلِلُّ

In this baab ا is prefixed to the first radical and the fourth radical is doubled. Examples are اِطْمَأَنَّ (He felt reassured, see Quran (3:2:260), Quran (13:13:28)), اِشْمَأَزَّ (He detested, see Quran (24:39:45)) and اِقْشَعَرَّ (He shivered, see Quran (23:39:23)).

c) اِفْعَنْلَلَ, يَفْعَنْلِلُ

In this baab ا is prefixed to the first radical and noon is added after the second radical. Example is اِفْـرَنْقَعَ (He dispersed).

As these verbs are very few, detail level of conjugation is not done. But reader is recommended to the do practice of conjugation whenever possible.

Introduction to Passive voice (Seq # 197)

Consider the statement "Mohammed opened the door". In English language the tense/voice is active. Converting to passive voice leads to the statement "The door was opened". In Arabic language the doer of the active tense is completely removed. Thus it is not possible to say "The door was opened by Mohammed". The object which receives the action (مَـفْـعُـوْلٌ بِـهِ) takes the place of actual doer. This object taking the place of actual doer is called as deputy doer (نَـائِـبُ الْـفَـاعِـلِ). In Arabic language the active tense is termed as مَـعْـلُـوْمٌ and the passive voice is termed as مَـجْـهُـوْلٌ. Passive voice form of the verb also comes by practice and time. Reader is recommended to practice them as much as possible. We will discuss the details of Passive voice in the next few topics.

Passive voice for Saalim verbs (Seq # 198)

In this section passive voice for Saalim verbs is being discussed. To convert the active voice into passive voice for the past tense the last but one letter gets Kasrah and the letters before it gets the following..

i) Every Mutaharrik letter (letter having vowel sign) gets Dhammah.

ii) All the sukoon letters are left as it is. No change to Sukoon letters.

Examples

By following the above rules few examples in the format (active voice, passive voice) are given below. The last but one letter in the below examples is 'ع' kalimah and it is getting Kasrah in passive form.

(فَتَحَ, فُتِحَ), (نَصَرَ, نُصِرَ), (ضَرَبَ, ضُرِبَ), (سَمِعَ, سُمِعَ).

مُحَمَّدٌ فَتَحَ الْبَابَ (Mohammed opened the door, active voice)

فُتِحَ الْبَابُ (The door was opened, passive voice, Deputy doer= الْبَابُ)

In the present tense the first letter (sign of the present tense) always gets Dhammah and the last but one letter gets Fatah.

Examples

By following the above rule for present tense, few examples in the format (active voice, passive voice) are given below. The last but one letter in the below examples is 'ع' kalimah and it is getting Fatah.

(يَفْتَحُ, يُفْتَحُ), (يَنْصُرُ, يُنْصَرُ), (يَضْرِبُ, يُضْرَبُ), (يَسْمَعُ, يُسْمَعُ).

يُسْمَعُ (It is listened)

يُنْصَرُ (It is helped)

If the مَـفْـعُـوْلٌ بِـهِ is a pronoun, then its مَـرْفُـوْعٌ form will be used in the passive form.

نَـصَـرَهُـمْ مُـحَـمَّـدٌ (Mohammed helped them, active voice)

نُـصِـرُوْا (They were helped, passive voice, Deputy doer = وْ)

Passive voice for Misaal verbs (Seq # 199)

In the Misaal verbs the past tense passive form is same as for Saalim verbs. One example is (وَجَـدَ, وُجِـدَ). In the present tense passive form the first radical will appear back as shown in the below examples with format (present tense active voice, present tense passive voice).

(يَـصِـلُ, يُـوْصَـلُ), (يَـجِـبُ, يُـوْجَـبُ), (يَـزِنُ, يُـوْزَنُ), (يَـجِـدُ, يُـوْجَـدُ), (يَـقِـفُ, يُـوْقَـفُ), (يَـصِـفُ, يُـوْصَـفُ), (يَـلِـدُ, يُـوْلَـدُ), (يَـعِـظُ, يُـوْعَـظُ), (يَـلِـجُ, يُـوْلَـجُ), (يَـعِـدُ, يُـوْعَـدُ), (يَـسَـعُ, يُـوْسَـعُ), (يَـهَـبُ, يُـوْهَـبُ), (يَـضَـعُ, يُـوْضَـعُ). **Example: Quran (30:112:3) has both active and passive present tense forms of the verb وَلَـدَ.**

Passive voice for Ajwaf and Naaqis verbs (Seq # 200)

Ajwaf verbs

Irrespective of ajwaf verb groups (a-u, a-i, i-a) the past tense fixed pattern is فِـيْـلَ and present tense fixed pattern is يُـفَـالُ.

Examples of past tense are given below.

(قَـالَ, قِـيْـلَ), (بَـاعَ, بِـيْـعَ), (زَادَ, زِيْـدَ), (نَـامَ, نِـيْـمَ), (خَـافَ, خِـيْـفَ).

Examples of present tense are given below.

(يَقُوْلُ ,يُقَالُ) Quran (17:21:60), (يَبِيْعُ ,يُبَاعُ), (يَزِيْدُ ,يُزَادُ), (يَنَامُ ,يُنَامُ), (يَخَافُ ,يُخَافُ).

<u>Naaqis verbs</u>

The passive form of Naaqis verbs with ل kalimah as و has an exception. Both in the past and present tenses و gets converted to ى. As an example instead of دُعِوَ it is دُعِيَ in past tense (refer to Quran (24:40:12)). Instead of يُدْعَو, it is يُدْعَى in present tense (refer to Quran (28:61:7)).

Past tense examples

(تَلَا ,تُلِيَ) Quran (9:8:2), (هَدَى ,هُدِيَ) Quran (4:3:101), (نَسِيَ ,نُسِيَ), (نَهَى ,نُهِيَ), (قَضَى ,قُضِيَ) Quran (24:40:78).

Present tense examples

(يَتْلُو ,يُتْلَى) Quran (4:3:101), (يَهْدِى ,يُهْدَى), (يَنْسَى ,يُنْسَى) Quran (16:20:126), (يَنْهَى ,يُنْهَى).

<u>اَلْمَفْعُوْلُ الْمُطْلَقُ (Absolute object) (Seq # 201)</u>

The absolute object is a مَصْدَرٌ of a verb. It comes in a sentence having the same verb. It is always مَنْصُوْبٌ. It has four uses as below.

a) Emphasis

It occurs in the sentence in the form of مَـصْـدَرٌ of a verb occurring for the sake of emphasis. As an example the verse Quran (6:4:164) uses the Masdar تَـكْـلِـيْـمًـا for the verb كَـلَّـمَ (He spoke). Another example is Quran (29:73:4) which uses تَـرْتِـيْـلًا for the verb رَتَّـلَ (He read slowly).

b) To specify number

The absolute object is used to specify the number. Consider an Arabic sentence سَـجَـدْتُ سَـجْـدَةً وَاحِـدَةً. Its translation is 'I performed <u>One Sajdah</u>'. Another example is Quran (5:4:102), where single assault/attack is mentioned (مَـيْـلَـةً وَاحِـدَةً).

c) To specify how the action was done

In this case the absolute object is used to specify how the action was done. Consider an Arabic sentence حَـفِـظْـتُ الْـقُـرْآنَ حِـفْـظًـا جَـيِّـدًا. Its translation is 'I memorized the Quran <u>perfectly</u>'. Quran (22:33:70) and Quran (22:33:71) are examples for the verbs قَـالَ and فَـازَ.

d) As a substitute for the main verb

In this case only the مَـصْـدَرٌ of the main verb is used skipping the main verb itself. Example is شُـكْـرًا. Its translation is 'I thank you'. It is substitute for the main verb أَشْـكُـرُ (I thank). Another example is صَـبْـرًا (Have patience). It is substitute for the فِـعْلُ أَمْـرٍ form of the verb اِصْـبِـرْ ('be patient'). As third example (<u>**with little knowledge of author of**</u>

this book and for the purpose of understanding), consider the word سُبْحَانٌ (pattern: فُعْلَانٌ) which is a مَصْدَرٌ noun form derived from the root س ب ح (meaning of this root is "to swim on the surface"). The meaning of سُبْحَانٌ is someone that floats above the incorrect statements made against him. Hence that someone is perfect (no imperfections at all) and can be glorified. Now this overall concept is given a name **glorification**. The Arabic text سُبْحَانُ اللهِ is مُضَافٌ مُضَافٌ إِلَيْهِ and it means "Glorification of Allah". The verb form أُسَبِّحُ means "I glorify". A question can be raised "To whom the glorification is being done ?". A suitable answer can be "Glorification of Allah", and this answer can be used for **emphasis**. This emphasis comes as absolute object (الْمَفْعُوْلُ الْمُطْلَقُ) and it will be **مَنْصُوْبٌ**. So the Arabic text of English statement "I glorify, the glorification of Allah" is أُسَبِّحُ **سُبْحَانَ اللهِ**. Now the main verb itself is skipped and it is just **سُبْحَانَ اللهِ**. Thus the text **سُبْحَانَ اللهِ** has a **hidden verb**. So when someone says سُبْحَانَ اللهِ he means (or thinks) that "Allah is perfect" or "Allah is free from any imperfection". It is used in Quran frequently when someone makes incorrect statements against Allah (example: He has a son, He has partners etc).

Understanding Energetic ن session # 1 (Seq # 202)

It has been learnt that Arabic language has many ways of emphasis. In this topic we will learn to have the emphasis with verb by using energetic ن. It is written in the Arabic as نَّ and termed as نُـوْنُ الـتَّـوْكِـيْـدِ الـثَّـقِـيْـلَـةُ. It is equal to نْـنَ. It comes with verb only in present tense and imperative tense. In order to understand this topic it has been divided into few sessions.

Let us add this ن to "Five in pocket group" verbs of root كَـتَـبَ.

يَـكْـتُـبُ + نَّ = يَـكْـتُـبَ + نَّ = يَـكْـتُـبَـنَّ

The final Dhammah will be replaced by Fatah and نَّ got attached to the verb. Thus the "Five in pocket group" verbs with energetic ن are يَـكْـتُـبَـنَّ, تَـكْـتُـبَـنَّ, تَـكْـتُـبَـنَّ, اُكْـتُـبَـنَّ and نَـكْـتُـبَـنَّ. After this change, these "Five in pocket group" verbs become مَـبْـنِـيٌّ.

Exercises

1) State TRUE or FALSE: Read the verse Quran (15:18:23). This verse has energetic ن with the تَـقُـوْلُ.

Understanding Energetic ن session # 2 (Seq # 203)

Let us now add energetic ن to "Guest noon group".

يَـكْـتُـبُـوْنَ + نْـنَ

Because of three successive ن we cannot pronounce it. So the ن representing مَـرْفُـوْعٌ case gets dropped as below.

يَـكْـتُـبُـوْ + نْـنَ

Now there is sukoon on و and ن, thus meeting of two sukoons is not possible. So dropping و and it becomes as below.

يَـكْـتُـبُـنَّ = يَـكْـتُـبُ + نْـنَ

Similarly for تَـكْـتُـبُـوْنَ, we get تَـكْـتُـبُـنَّ.

In case of duals we only drop the ن representing مَـرْفُـوْعٌ case and the energetic ن gets a Kasrah. Example: يَـكْـتُـبَـانِّ and تَـكْـتُـبَـانِّ.

In case of second person feminine singular تَـكْـتُـبِـيْـنَ both the ن representing مَـرْفُـوْعٌ case and the doer ي gets drop as below.

تَـكْـتُـبِـيْـنَ + نَّ = تَـكْـتُـبِ + نَّ = تَـكْـتُـبِـنَّ

In the case of "Mabni group" (هُـنَّ and أَنْـتُـنَّ) one extra ا is added between the noons and energetic ن gets a Kasrah as below.

يَـكْـتُـبْـنَ + ا + نَّ = يَـكْـتُـبْـنَـانِّ

تَـكْـتُـبْـنَ + ا + نَّ = تَـكْـتُـبْـنَـانِّ

Understanding Energetic ن session # 3 (Seq # 204)

The following table provides the verb forms after adding energetic ن to the فِعْلُ أَمْـرٍ form.

With نَّ	فِعْلُ أَمْـرٍ	Comment
اُكْتُبَـنَّ	اُكْـتُـبْ	Remove the jazm & put the Fatah.
اُكْتُبَانِّ	اُكْتُبَـا	Same as dual in present tense.
اُكْتُبُـنَّ	اُكْتُبُـوْا	Same as plural in present tense.
اُكْتُبِـنَّ	اُكْتُبِـي	Same as second person feminine singular in present tense.
اُكْتُبْنَـانِّ	اُكْتُبْـنَ	Same as in "Mabni group".

Understanding Energetic ن session # 4 (Optional usage) (Seq # 205)

The usage of energetic ن is optional in case of amr and present tense (if it is الـطَّـلَـبُ).

Example of amr

اُكْتُبَـنَّ فِـيْ كِـتَـابِـكَ (Write down in your book)

Example of present tense (الـطَّـلَـبُ)

هَـلْ تَـكْـتُـبَـنَّ فِـيْ كِـتَـابِـكَ ؟ (Have you written in your book ?)

Understanding Energetic ن session # 5 (Compulsory usage) (Seq # 206)

The use of energetic ن is compulsory in present tense if it is Jawaab Al Qasm. However, the following conditions should be met.

a) The verb should be affirmative.

b) The verb should be future.

c) The ل should be attached to the verb.

Example

By Allah! I will help him.

وَاللّٰهِ سَــوْفَ لَـأَنْـصُـرَنَّهُ

Understanding Energetic ن session # 6 (Near Compulsory usage) (Seq # 207)

The conditional particle إِمَّـا is equal to إِنْ + مَـا. The meaning of this particle is "If". It is near compulsory to use energetic ن after the conditional particle إِمَّـا. Quran (15:17:23) is an example of this case.

Learning more about Diptotes (Seq # 208)

We know that a diptote noun has Fatah when it is مَـجْـرُوْرٌ. But it behaves like a regular noun and gets Kasrah in مَـجْـرُوْرٌ case in the following conditions.

1) When it has the definite article ال then a diptote declines normally. Example: Quran (2:2:187) has diptote noun مَـسَاجِـدُ with the definite article ال and got the Kasrah in مَـجْـرُوْرٌ case. Refer to Quran (29:70:40) and Quran (28:58:11) for other examples.
2) When it is مُـضَـافٌ then diptote declines normally. Observe أَحْـسَـنُ in the verse Quran (30:95:4). It took Kasrah and it is مُـضَـافٌ. A similar case for the diptote noun اَحْـكَـمُ in the verse Quran (30:95:8). As an additional example, observe مَـنَـاكِـبُ in the verse Quran (29:67:15), which took Kasrah and acting as مُـضَـافٌ.

State or Circumstance (اَلْـحَـالُ) (Seq # 209)

State or Circumstance can be represented in Arabic language by a noun in مَـنْـصُـوْبٌ case. In Arabic language this noun is called as اَلْـحَـالُ. The noun of whose, the state is described is termed as صَـاحِـبُ الْـحَـالِ.

Example: قَـالَ مُـحَـمَّـدٌ جَـالِـسًـا (Mohammed said while sitting).

Here مُـحَـمَّـدٌ is صَـاحِـبُ الْـحَـالِ and جَـالِـسًـا is اَلْـحَـالُ.

صَـاحِـبُ الْـحَـالِ can be one of the following

a) فَـاعِـلٌ (doer)

b) نَـائِـبُ الْـفَـاعِـلِ (deputy doer)

c) مَـفْـعُـوْلٌ بِـهٖ (object)

d) اَلْـمُـبْـتَـدَأُ (subject)

e) الْـخَـبَـرُ (predicate)

الْـحَـالُ can be a single word or a sentence as learned earlier in the topic of circumstances وَ. الْـحَـالُ and صَـاحِـبُ الْـحَـالِ should match in number and gender. Quran (15:17:24) has a word صَغِـيْـرًا (small) representing الْـحَـالُ.

Exercises

1) State TRUE or FALSE: Read the verse Quran (15:18:48). The approximate meaning in English language for the beginning part of the verse is "And they will be set before your Lord in (lines as) rows…". Here the rows is a state or circumstance. Thus represented by the Arabic word صَـفًّا which is مَـنْـصُـوْبٌ.

الـتَّـمْـيِـيْـزُ noun (Seq # 210)

This noun helps us to understand an unclear idea. It makes the quantity being counted/measured or an unclear concept clear in the sentence. This noun is مَـنْـصُـوْبٌ. There are two kinds of الـتَّـمْـيِـيْـزُ .

a) تَـمْـيِـيْـزُ الـذَّاتِ (This comes after quantity)

1) Number (refer كَـوْكَبًا in the verse Quran (12:12:4))
2) Linear measurement
3) Measure of capacity
4) Weight

b) تَـمْـيِـيْـزُ الـنِّـسْـبَـةِ (This comes after unclear concept) Example refer قُـوَّةً in the verse Quran (24:41:15). It is مَـنْـصُـوْبٌ in this verse acting as الـتَّـمْـيِـيْـزُ.

الْـمَـفْـعُـوْلُ لِأَجْـلِـهِ (or) الْـمَـفْـعُـوْلُ لَــهُ (Seq # 211)

This noun is a مَـصْـدَرٌ which specify the reason for doing an action. This مَـصْـدَرٌ denotes a mental situation like fear, love, desire, respect etc. This مَـصْـدَرٌ is مَـنْـصُـوْبٌ.

Example

لَـمْ أَخْـرُجْ خَـوْفًا مِـنَ الْـمَـطَـرِ

I did not go out for fear of rain.

This مَـصْـدَرٌ is mostly with تَـنْـوِيْـنٌ, but it may also be مُـضَـافٌ. In the verse Quran (15:17:31) خَـشْـيَـةَ is مُـضَـافٌ coming as الْـمَـفْـعُـوْلُ لَـهُ. Another example is Quran (1:2:19), where حَـذَرَ (fear) is مُـضَـافٌ coming as الْـمَـفْـعُـوْلُ لَـهُ.

Introduction to exceptions (Seq # 212)

Consider the below student

All the students have passed except Khalid. In Arabic language it can be translated as

نَجَحَ الطُّلَّابُ كُلُّهُمْ إِلَّا خَالِدًا

It is an example of exception clause. As understanding exception in Arabic language is important, we will discuss this topic in couple of next sessions.

Elements of exceptions (Seq # 213)

There are three elements of exceptions

a) In the last topic, خَالِدًا is excepted. It is termed in Arabic language as اَلْمُسْتَثْنَى.

b) In the last topic, Khalid is excepted from the students. Thus exception is made from the students. The noun from which exception (in this case الطُّلَّابُ) is made is termed as اَلْمُسْتَثْنَى مِنْهُ.

c) In the last topic, the tool of exception (أداةُ الاِسْتِثْنَاءِ) is إِلَّا. This إِلَّا is a particle. There are many tools of exception. But we study only three which are إِلَّا, غَيْرُ and سِوَى. غَيْرَ and سِوَى are the nouns.

Types of exceptions (Seq # 214)

If اَلْمُسْتَثْنَى is of same kind as اَلْمُسْتَثْنَى مِنْهُ then exception is said to be مُتَّصِلٌ. If اَلْمُسْتَثْنَى is of different kind from اَلْمُسْتَثْنَى مِنْهُ then exception is said to be مُنْقَطِعٌ.

From the second point of view, the exception is تَامٌّ if اَلْمُسْتَثْنَى مِنْهُ is present, otherwise the exception is said to be مُفَرَّغٌ. In the مُفَرَّغٌ exception the sentence is always negative, or prohibitive or interrogative.

From the third point of view, the sentence containing the exception is of two types a) Affirmative sentence (مُوْجَبٌ) or b) Negative, prohibitive or interrogative sentence (غَيْرُ مُوْجَبٍ).

Thus the Arabic statement لَا اِلٰهَ اِلَّا اللهُ is غَيْرُ مُوْجَبٍ.

Grammatical Rules of exceptions (Seq # 215)

The following are the grammatical rules of exceptions

1) If the exception is مُنْقَطِعٌ then the exception is always مَنْصُوْبٌ. Example: Quran (15:18:50).

2) If the exception is مُتَّصِلٌ then the following applies

   a) If the sentence is مُوْجَبٌ then the exception is مَنْصُوْبٌ. Example: قَلِيْلًا in Quran (1:2:83).

b) If the sentence is غَـيْـرُ مُـوْجَـبٍ then the exception is مَـنْـصُـوْبٌ, or may have the same case as that of اَلْـمُـسْـتَـثْـنَـى مِـنْـهُ. Example: رَسُـوْلٌ in Quran (4:3:144).

3) If the exception is مُـفَـرَّغٌ then it is not in fixed case and will follow the الْـإِعْـرَابُ as per need. It will become clear when we remove the exception and observe the role/function of the اَلْـمُـسْـتَـثْـنَـى. Example is the word with meaning "Satan" in the verse Quran (15:18:63). It is the doer of the Form-IV verb أَنْـسَـى.

4) The exception after غَـيْـرُ and سِـوَى is مَـجْـرُوْرٌ as this exception comes as مُـضَـافٌ إِلَـيْـهِ.

Verses Quran (15:18:16), Quran (15:18:22) and Quran (15:18:39) are few examples with negative exceptions.

Exercises

1) State TRUE or FALSE: Read the verse Quran (15:18:50). The part of the verse is an affirmative sentence with exception (مُـوْجَـبٌ) and the exception (اِبْـلِـيْـسَ) which is a diptote noun is مَـنْـصُـوْبٌ.

Introduction to numbers (Seq # 216)

Numbers are little difficult in Arabic language. So we learn in few subsequent sessions and we limit our scope to learn few selected numbers. The reader is highly recommended to read other books in references to

have complete idea. The number is termed as عَدَدٌ. The thing being counted is termed as مَعْدُوْدٌ. The following are the masculine and feminine Arabic words used for 1 to 10.

(masculine, وَاحِدٌ/أَحَدٌ, اِثْنَانِ, ثَلَاثٌ, أَرْبَعٌ, خَمْسٌ, سِتٌّ, سَبْعٌ, ثَمَانِيْ, تِسْعٌ, عَشْرٌ)

(feminine, وَاحِدَةٌ/إِحْدَى, اِثْنَتَانِ, ثَلَاثَةٌ, أَرْبَعَةٌ, خَمْسَةٌ, سِتَّةٌ, سَبْعَةٌ, ثَمَانِيَةٌ, تِسْعَةٌ, عَشْرَةٌ).

Exercises

1) State TRUE or FALSE: The feminine form of three, five and seven is present in the verse Quran (15:18:22).

Numbers 1 and 2 (Seq # 217)

The numbers 1 and 2 always come as adjectives. Examples are given below.

One god (اِلٰهٌ وَّاحِدٌ) refer to Quran (16:18:110)

One female student (طَالِبَةٌ وَّاحِدَةٌ)

One female sheep (نَعْجَةٌ وَّاحِدَةٌ) refer to Quran (23:38:23)

Two male students (طَالِبَانِ اثْنَانِ)

Two female students (طَالِبَتَانِ اثْنَتَانِ)

Numbers 3 to 10 (Seq # 218)

The numbers 3 to 10 are always مُـضَـافٌ مُـضَـافٌ اِلَـيْـهِ. These numbers do not agree with مَـعْـدُوْدٌ. If the مَـعْـدُوْدٌ is masculine then these numbers are feminine. If the مَـعْـدُوْدٌ is feminine then these numbers are masculine. Another important point is that مَـعْـدُوْدٌ is always written as plural. Examples are given below.

Three nights (ثَـلٰـثُ لَـيَـالٍ) (Here night is feminine)

Three days (ثَـلَاثَـةُ اَيَّـامٍ) (Here day is masculine)

فِيْ تِسْعِ اٰيٰتٍ (among (in) the nine signs, Here sign is feminine, Quran (19:27:12))

تِسْعَةُ رَهْـطٍ (nine family heads, Here family head is masculine, Quran (19:27:48))

Numbers 11 to 19 (Seq # 219)

The numbers 11 to 19 are compositions of two words. In this case مَـعْـدُوْدٌ is always singular and مَـنْـصُـوْبٌ (مَـعْـدُوْدٌ is also مَـنْـصُـوْبٌ up to 99). For 11 and 12 both the parts of the composition agrees in gender with مَـعْـدُوْدٌ. For 13 to 19 the first part does not agree and second part agrees with مَـعْـدُوْدٌ in gender. Examples are given below.

11 male students (أَحَـدَ عَـشَـرَ طَـالِـبًـا)

11 female students (إِحْدَى عَشْرَةَ طَالِبَةً)

12 male students (إِثْنَا عَشَرَ طَالِبًا)

12 female students (إِثْنَتَا عَشْرَةَ طَالِبَةً)

15 male students (خَمْسَةَ عَشَرَ طَالِبًا)

15 female students (خَمْسَ عَشْرَةَ طَالِبَةً)

Numbers 20, 30, 40 .... 90 (Seq # 220)

These numbers are called as الْعُقُوْدُ in Arabic language. They always come in the form of sound masculine plural. Examples are given below.

Forty students (أَرْبَعُوْنَ طَالِبًا)

Twenty students (عِشْرُوْنَ طَالِبًا)

Learning few middle numbers (Seq # 221)

Let us learn few selected numbers here, for example 34, 56, 79 and 99. The units should be read first (from right to left) in Arabic language. Between units and tens a وَ is placed. Examples are given below.

Thirty four male students (أَرْبَعَةٌ وَ ثَلَاثُوْنَ طَالِبًا)

Fifty six male students (سِتَّةٌ وَ خَمْسُوْنَ طَالِبًا)

Seventy nine male students (تِسْعَةٌ وَ سَبْعُوْنَ طَالِبًا)

Seventy nine female students (تِسْعٌ وَ سَبْعُوْنَ طَالِبَةً)

Ninety nine female sheeps (تِسْعٌ وَ تِسْعُوْنَ نَعْجَةً) refer to Quran (23:38:23)

The ordinal numbers (Seq # 222)

This topic deals with the ordinal numbers from "first" to "tenth". The word for "first" is أَوَّلُ. The ordinal numbers from 2 to 10 comes on the pattern of فَاعِلٌ. In Arabic "second", "third", "fourth" etc till "tenth" are written as (ثَانٍ {originally ثَانِيٌ}, ثَالِثٌ, رَابِعٌ, خَامِسٌ, سَادِسٌ, سَابِعٌ, ثَامِنٌ, تَاسِعٌ, عَاشِرٌ).

Exercises

1) State TRUE or FALSE: "Fourth of them", "sixth of them", "eight of them" are مُضَافٌ مُضَافٌ اِلَيْهِ and is present in the verse Quran (15:18:22).

Few miscellenious grammatic rules (Seq # 223)

1. As an exception, non-Arabic proper nouns (foreign name nouns) having only three letters and the second letter has sukoon are **triptotes**. Examples: لُوْطٌ , نُوْحٌ
2. As an exception certain proper name nouns have ال (Al). Examples are اَلْحَسَنُ, اَلْحُسَيْنُ etc.
3. As we learnt earlier, the word كَ is a preposition and the noun coming after this كَ is مَجْرُوْرٌ. The meaning of this preposition is 'like'. Example is هٰذَا الْبَيْتُ كَالْمَسْجِدِ (This house is like the mosque).

This preposition cannot be used directly with pronouns. In such a case the word مِـثْـلٌ is added between the preposition and the pronoun. Example is Quran (25:42:11).

4. Regarding Ya-Mutakallim: **(a)** Sometimes the "Ya-Mutakallim" is dropped from the attached form (نِـىْ). Instead of دِيْـنِـىْ it is دِيْـنِ in the verse Quran (30:109:6) and instead of دَعَـانِـىْ it is دَعَـانِ in the verse Quran(2:2:186). **(b)** As Ya-Mutakallim gets Fatah if a ا or ي with sukoon comes before it, عَـلَـيَّ is constructed as (عَـلَـيْـ+يْ, عَـلَـيْـ+يَ, عَـلَـيَّ). Similar case is for فِـيَّ and إِلَـيَّ. **(c)** When Ya-Mutakallim becomes مُـضَـافٌ إِلَـيْـهِ then it can be read with either jazam or Fatah. Two examples of reading with Fatah are بَـيْـتِـيَ (my house, Quran (1:2:125)) and وَجْـهِـيَ (my face, Quran (7:6:79)).

5. The past and imperative tenses do not undergo any change. Thus they are مَـبْـنِـيٌّ.

6. The majzoom forms of "Five in pocket group" of the verb كَـانَ يَـكُـوْنُ may optionally drop the نْ. Thus instead of يَـكُـنْ, تَـكُـنْ, تَـكُـنْ, اَكُـنْ and نَـكُـنْ, those may be يَـكُ, تَـكُ, تَـكُ, أَكُ and نَـكُ. Examples are Quran (16:19:9) and Quran (16:19:20).

7. The word حَـتَّـى which means "till" has hidden أَنْ. Thus verb form coming after حَـتَّـى will be مَـنْـصُـوْبٌ. The word تُـنْـفِـقُـوْا is مَـنْـصُـوْبٌ and

it came after حَـتَّـى in the verse Quran (4:3:92). حَـتَّـى also acts as preposition when a noun comes after it. Refer to Quran (30:97:5).

8. The word كَـيْ means "so that" and this word denotes futurity. This word converts the الْمُـضَـارِعُ (present tense) into مَـنْـصُـوْبٌ. Example is Quran (16:20:33). كَـيْـلَا means "so that not" and it is present in Quran (14:16:70).

9. Similar to وَ the word تَ is also used to take oath and it acts as preposition. Example is Quran (13:12:73).

10. The Maqsoor nouns (الْـمَـقْـصُـوْرُ) are the nouns ending with long Alif (ا). Examples are مُـوْسٰـى (Moses, **<u>on pattern فُـعْـلٰـى</u>**), الْـحُـسْـنٰـى (The best, **<u>on pattern فُـعْـلٰـى</u>**), الْـفَـتٰـى (The young man, **<u>on pattern فَـعَـلٌ</u>**), الْـعَـصٰـى (The stick, **<u>on pattern فَـعَـلٌ</u>**), الْـهُـدٰى (the guidance, **<u>on pattern فُـعَـلٌ</u>**), الْـبُـشْـرٰى (the good news, **<u>on pattern فُـعْـلٰـى</u>**), الْـكُـبْـرٰى (the greater, **<u>on pattern فُـعْـلٰـى</u>**), الـذِّكْـرٰى (the remembrance, **<u>on the pattern فِـعْـلٰـى</u>**) etc.

11. Analysis of an example الْـمَـقْـصُـوْرُ noun with root letters ه د ي is as follows. It is on the pattern of **<u>فُـعَـلٌ</u>**. Its مَـرْفُـوْعٌ, مَـنْـصُـوْبٌ and مَـجْـرُوْرٌ forms are (هُـدَيٌ, هُـدَيًا, هُـدَيٍ). Let us open تَـنْـوِيْـنٌ and it forms are now (هُـدَيُـنْ, هُـدَيَـنْ, هُـدَيِـنْ). As Fatah is present before weak letter ي and ي is Mutaharrik, it will convert to ا. So forms look as (هُـدَانْ, هُـدَانْ, هُـدَانْ). As ا has hidden sukoon and two sukoons cannot exist

together, the ا gets drop. Now the forms look like (هُـدَنْ ,هُـدَنْ ,هُـدَنْ). Let us pack دَنْ into تَـنْـوِيْنٌ again and it looks like (هُـدً ,هُـدً ,هُـدً). Now to show that ي is present in the root, it is rewritten as (هُـدًى ,هُـدًى, هُـدًى). Thus it is same in all the forms.

12. Analysis of the word الْـهُـدٰى : (a) (الْـهُـدَيُ ,الْـهُـدَيَ ,الْـهُـدَيِ) (b) As Fatah is present before weak letter ي and ي is Mutaharrik, it will convert to ا (الْـهُـدَا ,الْـهُـدَا ,الْـهُـدَا) (c) Now it is written as (الْـهُـدْ ,الْـهُـدْ, الْـهُـدْ). To preserve ي it is written as (الْـهُـدٰى ,الْـهُـدٰى ,الْـهُـدٰى).

13. Analysis of "**My guidance**" (مُـضَـافٌ مُـضَـافٌ إِلَـيْـهِ): (a) هُـدَيٌ + أَنَـا (b) هُـدَيُ + يْ (c) As Fatah is present before weak letter ي and ي is Mutaharrik, it will convert to ا and whole construction becomes هُـدَا+يْ. (d) Ya-Mutakallim gets Fatah if a ا or ي with sukoon comes before it and thus it becomes **هُـدَایَ**. Refer to Quran (1:2:38). Same analysis is for "**My stick**": **عَـصَـایَ**. Refer to Quran (16:20:18).

14. **(a) Analysis of the word الـدُّنْـيَـا** : The root words are د ن و. It is on the pattern of اَلْـفُـعْـلٰـى. So it is الـدُّنْـوٰى. The و changes to ي. So it becomes الـدُّنْـيٰـى. The last ى is dropped and is written finally as الـدُّنْـيَـا. **(b) Analysis of the word اَدْنٰـى** : Its meaning is something inferior or less or lower. It is on the pattern of اَفْـعَـلُ. So it is اَدْنَـوُ. The و changes to ي. So it becomes اَدْنَـيُ. As Fatah is present before weak letter ي and ي is Mutaharrik, it will convert to ا. So it becomes now as اَدْنَـا. Now it

is written with elongated Fatah and ى is written for preservation. At last it looks as اَدْنٰـى.

15. Some interrogative words like مَـنْ (who), أَيْـنَ (where), مَـا (what), مَـتَـى (when), كَـيْـفَ (how), أَيَّانَ (when), أَنّٰى (from where/how come) **are مَـبْـنِـيٌّ**.

16. The past tense is also used to express a wish. Examples غَـفَـرَ اللهُ لَـهُ (**May Allah forgive** {for} **him!**), جَـزَاكَ اللهُ خَـيْـرًا (**May Allah return you better!**) (جَـزَاكَ = أَنْتَ +جَزَى).

17. **Either ... or:** إِمَّـا ....وَ إِمَّـا is used for "either.... or". Example is إِمَّـا تَـفْـتَـحُ وَ إِمَّـا أَفْـتَـحُ (Either you open or I open). This combination comes under conjunction.

18. Color names have both masculine and feminine forms. Both these forms are diptotes. Few examples in the format (masculine, feminine, color name) are : (أَخْـضَـرُ, خَـضْـرَآءُ, green), (أَسْـوَدُ, سَـوْدَآءُ, black), (أَصْـفَـرُ, صَـفْـرَآءُ, yellow), (أَحْـمَـرُ, حَـمْـرَآءُ, red), (أَبْـيَـضُ, بَـيْـضَـآءُ, white). Quran (1:2:69), Quran (2:2:187) and Quran (23:36:80) have color names as adjectives.

19. The word هٰـهُـنَـا means "here" and the word هُـنَـالِـكَ is adverb of time with meaning "there/at that time". Examples are Quran (6:5:24), Quran (3:3:38) and Quran (15:18:44).

20. Who/whoever (مَـنْ) and what/whatever (مَـا) are also used as relative nouns. For living things مَـنْ is used and for non-living things مَـا is used. Quran (14:16:97) has both these relative pronouns.

21. The adjective (نَـعْـتٌ) can qualify مُـضَـافٌ or مُـضَـافٌ إِلَـيْـهِ. In either case نَـعْـتٌ comes after the complete مُـضَـافٌ مُـضَـافٌ إِلَـيْـهِ phrase. If نَـعْـتٌ qualifies مُـضَـافٌ then it has to follow the اِعْـرَابٌ of مُـضَـافٌ and if نَـعْـتٌ qualifies مُـضَـافٌ إِلَـيْـهِ then it has to follow the اِعْـرَابٌ of مُـضَـافٌ إِلَـيْـهِ. Examples : a) (**كِتَـابُ** حَـامِدٍ **الْـكَـبِـيْـرُ**, The **big book** of Haamid), b) (**جَانِبَ** الطُّورِ **الأَيْمَنَ** , the **right side** of the mount in Quran (16:20:80)), c) (كِتَـابُ **الطَّالِبِ الْـجَـدِيْـدِ**, Book of the **new student**).

22. The meaning of word قَـدْ is certainly or indeed or verily. This word is used for emphasis and is used before past tense. Quran (16:18:76) is an example. An additional ل is attached before قَـدْ to emphasize further the meaning of the verb. Two such examples are Quran (15:18:54) and Quran (15:18:74).

23. If the doer is directly available in a sentence and it is a broken plural noun or a feminine gender singular noun then the verb used will be third person feminine singular. Quran (16:18:105) is an example where حَـبِـطَـتْ (feminine singular verb) is used because the doer اَعْـمَـالٌ is a broken plural. Quran (1:2:16) is another example

where رَبِـحَـتْ (feminine singular verb) is used because the doer تِـجَـارَةٌ (business) is a feminine gender singular.

24. If the doer is directly available in a sentence and neither it is a broken plural noun nor a feminine gender singular noun then a third person masculine singular verb (the root verb) is used irrespective of the doer's situation (singular, dual or plural). In the same sentence if a second verb is required, then it should follow the doer. The second verb قَـالُـوْا in Quran (28:63:1) is in according to the doer الْـمُـنٰـفِـقُـوْنَ while the first verb جَـآءَ is a third person masculine singular verb. Two more such examples are Quran (15:18:10) and Quran (15:18:53).

25. In the past tense, if a pronoun joins with third person masculine plural verb form (فَـعَـلُـوْا) then the protection ا will be dropped. Quran (1:2:57) (ظَـلَـمُـوْنَـا) is an example.

26. The verb (وَجِـلَ, يَـوْجَـلُ , to fear) is an exception of الْـمِـثَـالُ verb where the weak letter و (as first radical) is not dropped in present tense. Example verses are Quran (9:8:2) and Quran (14:15:53).

27. If the first radical is weak letter ي in الْـمِـثَـالُ verbs then unlike the case of weak letter و, it is not dropped in present tense. Few example verbs are (يَـسِـرَ, يَـيْـسَـرُ, to become easy), (يَـئِـسَ, يَـيْـئَـسُ, to lose hope), (يَـبِـسَ, يَـيْـبَـسُ, to dry) etc. Example verses for the verb يَـئِـسَ يَـيْـئَـسُ are Quran (6:5:3) and Quran (13:12:87).

28. The verb مَـاتَ has two forms (مَ وَ تَ) (a-u group) and (مَ وِ تَ) (i-a group). Because of this reason the verb in past tense may start with مُـتْ or مِـتْ from هُـنَّ. Quran (4:3:158) and Quran (23:37:16) are examples for this case.

29. When the verb كَانَ comes before مُـضَارِعٌ, it gives the meaning of past continuous tense. كَانَ يَشْـرَبُ means “He was drinking”.

30. The text “that not” means أَلاَّ (أَلاَّ = لَا + أَنْ). Observe أَلاَّ نَـعْـبُـدَ (that not we worship) in Quran (3:3:64).

31. The text “if not/unless” means إِلاَّ (إِلاَّ = لَا + إِنْ). The present tense becomes majzoom when it comes after إِلاَّ. Refer to Quran (12:11:47).

32. In the case of verbs having first letter as أ, there is no need of extra أ for imperative tense (after removing ت). Moreover the existing أ also gets drop. Two such examples of imperative tense for أَنْـتَ : (كُـلْ, ئْـكُـلْ, تَـئْـكُـلُ) for أَكَـلَ (He eat) and (خُـذْ, ئْـخُـذْ, تَـئْـخُـذُ) for أَخَـذَ (He took). Refer to verses Quran (1:2:35) and Quran (11:9:103). In the case of verbs having second letter as أ, the imperative tense can be made with or without أ. As an example for the verb سَـأَلَ (He asked), imperative tense for أَنْـتَ is إِسْـئَـلْ or سَـلْ.

33. The doer (إِسْـمُ الْـفَـاعِـلِ) form of الأَجْـوَفُ verbs is فَـائِـلٌ. Examples are (قَـالَ, قَـائِـلٌ) Quran (12:12:10), (قَـامَ, قَـائِـمٌ), (زَارَ, زَائِـرٌ) etc. The doer

form of الْمُـضَعَّفُ verbs takes تَشْـدِيْدٌ (ـّ). Examples are (ظَـنَّ, ظَانِـنٌ changes to ظَآنٌّ), (ضَـلَّ, ضَـالِـلٌ changes to ضَـآلٌّ) etc.

34. The passive participle (اِسْـمُ الْـمَـفْـعُـوْلِ) form of الأَجْـوَفُ verbs is مَـفُـوْلٌ if the second letter is و. Its form is مَـفِـيْـلٌ if the second letter is ي. Examples are (قَـالَ, مَـقُـوْلٌ), (زَادَ, مَـزِيْـدٌ) etc.

35. The passive particle form of Naaqis verbs is مَـفْـعُـوْلٌ if the third letter is و. Its form is مَـفْـعِـيْـلٌ if the third letter is ي. Examples are (دَعَـا, مَـدْعُـوْوٌ changes to مَـدْعُـوٌّ), (نَـسِـيَ, مَـنْـسِـيْـيٌ, مَـنْـسِـيٌّ) etc. Quran (16:19:21) and Quran (16:19:23) have these type of nouns.

36. The passive participle (اِسْـمُ الْـمَـفْـعُـوْلِ) form of the derived verbs is considered as the noun of place and time. Examples are (اَدْخَـلَ, مُـدْخَـلٌ, entrance), (اَقَامَ, مُقَامٌ, place), (صَـلَّـى, مُـصَـلَّـى, place of worship) and (اِسْـتَـوْدَعَ, مُـسْـتَـوْدَعٌ, warehouse).

37. Few other categories of feminine gender noun are **<Fire names>** (نَـارٌ, جَـهَـنَّـمٌ, سَـعِـيْـرٌ, جَـحِـيْـمٌ, سَـقَـرٌ), **<Feminine names by meaning>** (بِـنْـتٌ, a girl), (إِمْـرَأَةٌ, a woman), (أُمٌّ, a mother), **<Wind names>** (سَـمُـوْمٌ, scorching wind), (صَـرْصَـرٌ, furious and intensely cold wind), (رِيْـحٌ, wind), (عَـاصِـفٌ, violent wind), **<Town/Village/country names such as>** (مِـصْـرُ, Egypt), (الـرُّوْمُ, Rome) etc. **<Miscellenious other nouns>** (الْأَرْضُ, the earth), (الشَّـمْـسُ, the sun), (نَـفْـسٌ, soul/self), (خَـمْـرٌ, wine), (بِـئْـرٌ, well), (دَارٌ, house) etc.

38. The particle إِنْ or مَـا when followed by إِلاَّ is merely a negative particle which translates to "It is .... nothing but". Refer to Quran (1:2:99), Quran (22:35:23) and Quran (27:53:4).

39. As it was learnt earlier, both the particles إِنَّ and أَنَّ are used for emphasis. But إِنَّ comes in the beginning of the sentence and أَنَّ comes in the middle of the sentence. Also, when in a sentence, verb forms of قَـالَ and إِنَّ come, إِنَّ always comes after the verb forms of قَـالَ.

40. Sometimes إِنَّهُ and إِنَّـهَـا are used in the beginning of a sentence to mean "Indeed" or "as a matter of fact". They don't give the literal meaning as "Indeed he", "Indeed she". Examples are Quran (7:6:21) and Quran (17:22:46).

41. Selected few other sisters of كَـانَ are (صَـارَ, to become), (لَـيْـسَ, not), (بَـاتَ, to become or pass the night), (مَـا دَامَ, forever/continuously) and (ظَـلَّ, remain/to be/continue).

42. The verb نِـعْـمَ is used for praise (meaning excellent) and the verb بِـئْـسَ is used for blame (meaning evil). These verbs like لَـيْـسَ only occur in the past tense but provide the meaning in present tense. Moreover they exist only in <u>third person forms</u>. Refer to Quran (3:3:136) and Quran (17:22:13).

43. The verbs to express wonder about something good or bad are on two patterns مَـا أَفْـعَـلَـهُ and أَفْـعِـلْ بِـهِ. Refer to Quran (30:80:17),

Quran (2:2:175), Quran (15:18:26) and Quran (16:19:38) for such verbs. They act like interjections.

44. The special noun ذَوٌ has both masculine and feminine forms. Moreover they also have duals and plurals. Its مَـرْفُـوْعٌ, مَـنْـصُـوْبٌ and مَـجْـرُوْرٌ forms for <u>**masculine**</u> are (singular, ذُوْ, اذَ, ذِیْ), (dual, ذَوَا, ذَوَیْ, ذَوَیْ) and (plural, أُوْلُوْا, أُوْلِـی, أُوْلِـی). Its مَـرْفُـوْعٌ, مَـنْـصُـوْبٌ and مَـجْـرُوْرٌ forms for <u>**feminine**</u> are (singular, ذَاتُ, ذَاتَ, ذَاتِ), (dual, ذَوَاتَـا, ذَوَاتَـیْ, ذَوَاتَـیْ) and (plural, أُوْلاَتُ, أُوْلاَتِ, أُوْلاَتِ).

45. Some more information about <u>vocative particle (یَـا)</u> <u>(a)</u> The vocative particle is dropped and only اَیُّهَ is used to address a gathering. Refer to Quran (18:24:31). <u>(b)</u> Vocative particle is used to express emotional feelings while addressing to father and son ((یٰٓأَبَـتِ, Oh my father!), (یٰـبُـنَـیَّ, Oh my son!)). <u>(c)</u> Vocative particle is used to express good or sorrow feelings. Refer to Quran (12:12:19) for good feelings and Quran (13:12:84) for sorrow feelings. <u>(d)</u> Sometimes vocative particle is completely omitted. It is completely omitted in Quran (12:12:29) to address یُـوْسُـفُ, while it is present in Quran (12:11:76) to address إِبْـرَاهِـیْـمُ. <u>(e)</u> For the purpose of prayer, instead of vocative particle (یَـا) the <u>**vocative particle suffix مَّ**</u> is attached to the name of Allah (Quran (3:3:26)).

46. A nominal or verbal sentence can come as مَـفْـعُـوْلٌ بِهِ for few verbs. Consider the English statement "I said". A question can be raised "What was said ?". The answer to this question is مَـفْـعُـوْلٌ بِهِ for the verb "said". Now the complete sentence can be "I said that water is cool". Its translation is قُـلْـتُ أَنَّ الْـمَـاءَ بَـارِدٌ. The under line text is مَـفْـعُـوْلٌ بِهِ for قُـلْـتُ. One more example of similar kind is أَعْـلَـمُ هُـوَ كِـتَـابٌ. (I know, it is a book). Refer to the verses Quran (30:112:1), Quran (30:113:1), Quran (30:114:1) and Quran (23:38:67).

47. Three points regarding the verb أَوَىَ (To take shelter) (a) construction of second person plural (أَنْـتُـمْ) in present tense is **(تَـأْوِى, تَـأْوِى + وْنَ, تَـأْوِ+وْنَ, تَـأْوُ+وْنَ, تَـأْوُنَ)**. Here the weak letter ى gets dropped and و takes Dhammah which results in an elongated و. (b) Construction of imperative of تَـأْوُنَ is **(تَـأْوُنَ, أْوُ, اِ + أْوُ , اِيْـوُ, You all take shelter!)**. (c) But if فَ comes before اِيْـوُ then هَـمْـزَةُ الْـوَصَـلِ gets dropped and it is read as **فَـأْوُ** (Refer to Quran(15:18:16)).

48. Sometimes a word acts as مَـفْـعُـوْلٌ بِهِ for اِسْـمُ الْـفَـاعِـلِ. Example: In Quran (1:2:30) خَـلِـيْـفَـةً is مَـفْـعُـوْلٌ بِهِ for جَـاعِـلٌ.

49. Adjectives on pattern أَفْـعَـلُ having كَـلِـمَـةٌ ع and كَـلِـمَـةٌ ل same get ـّ after exchange of vowel signs. Example (أَشْـدَدُ, أَشَـدْدُ, أَشَـدُّ, more difficult). Refer to Quran (30:79:27).

50. The adjective used for comparative or superlative degree (أَفْـعَـلُ) should not be confused with the first person singular present tense form (أَفْـعَـلُ). One can differentiate the usage based on the context of the sentence. Example: أَنَا أَعْـلَـمُ means "I know" while شَـاهِـدٌ أَعْـلَـمُ مِـنْ حَـامِدٍ means "Shaahid knows better than Haamid" (comparative degree sentence). In the verse Quran (1:2:33), أَعْـلَـمُ means "I know" and in the verse Quran (1:2:140), أَعْـلَـمُ means "know better".

51. 100 = مِـئَـةٌ, 1000 = أَلْـفٌ.

52. Sometimes نَـعْـتٌ will not come immediately after مَـنْـعُـوْتٌ. It comes after few other words. **Example (1)** Quran (1:2:49): عَـظِـيْـمٌ is a نَـعْـتٌ for بَـلَآءٌ. **Example (2)** Quran (1:2:89): مُـصَـدِّقٌ is نَـعْـتٌ for كِـتٰـبٌ. **Example (3)** Quran (1:2:101): مُـصَـدِّقٌ is نَـعْـتٌ for رَسُـوْلٌ.

53. It was learnt earlier that all the broken plurals are feminine singular (Topic # 45). There is an exception or change to this general rule. It is observed in Quran that broken plurals are also treated as feminine plurals. In the verse Quran (1:2:80) the adjective مَـعْـدُوْدَةً is feminine singular because اَيَّـامًـا (days) is treated as feminine singular. In the verse Quran (3:3:24) the adjective مَـعْـدُوْدٰتٍ is sound feminine plural because اَيَّـامًـا (days) is treated as feminine plural.

54. There is a kind of مَـصْـدَرٌ called as اَلْـمَصْدَرُ الْـمِـيْـمِـيُّ. It comes on the pattern مَـفْـعَـلٌ / مَـفْـعَـلَـةٌ and مَـفْـعِـلٌ / مَـفْـعِـلَـةٌ. Examples: مَـمَـاتٌ (death),

مَـعْرِفَـةٌ (knowledge) and مَـغْـفِـرَةٌ (forgiveness). For Mazeed verbs it is same as اِسْمُ الْـمَـفْـعُـوْلِ. Examples: مُدْخَـلٌ (entering in) and مُـخْرَجٌ (exiting out).

55. My father: أَبُـوْ + يْ = أَبُ + يْ = أَبِ + يْ = أَبِـيْ. (Here و is dropped as two sukoons cannot co-exist). This should not be confused with مَجْـرُوْرٌ form of أَبٌ when it becomes مُـضَـافٌ (أَبِـيْ).

56. The word هَـيْـهَاتَ is used as بَعُـدَ to express a distant or far possibility of occurrence. Quran (18:23:36) is an example.

57. The word إِيْ means 'Yes'. Refer to Quran (11:10:53).

58. A word of warning is هَا. It means "Ah, be aware". هٰٓاَنْـتُـمْ is present in Quran (3:3:66) and Quran (4:3:119).

59. The meaning of the word بَـلْ is 'but'.

60. The meaning of the word لَـمَّا has been learned as 'not yet' and 'when'. It's one more meaning is 'but'. Refer to Quran (25:43:35) and Quran (30:86:4).

61. When كَـمْ and كَـاَيِّـنْ are followed by مِـنْ, they mean "many". Refer to Quran (2:2:211) and Quran (4:3:146).

62. The word بِـضْعٌ means few/some. It comes as مُـضَـافٌ. Refer to Quran (21:30:4).

63. The fractions (except one half) are on pattern of فُعُلٌ : (one half, نِصْفٌ, one third, ثُلُثٌ, one fourth, رُبُعٌ, one fifth, خُمُسٌ, one sixth, سُدُسٌ, one seventh, سُبُعٌ, one eighth, ثُمُنٌ, one ninth, تُسُعٌ, one tenth, عُشُرٌ).

64. The verb هَاتُوْا is in imperative tense and its meaning 'bring!'.

65. The word اَلَآ means "Beware" (expressing an attention).

66. The word هَلُمَّ means "come or bring forward".

67. The word ثَمَّ is a location adverb and its meaning is "there".

68. The word مَاذَا is an interrogative particle and its meaning is "what".

69. Though some nouns ends with " ة ", they are either considered as feminine or as masculine (Demonstrative pronoun هٰذَا is used in Quran (16:18:98) because رَحْمَةٌ is treated as masculine and the third person feminine singular verb form وَسِعَتْ is used in Quran (9:7:156) because رَحْمَتِىْ is treated as feminine).

70. As an exception, while writing the مَنْصُوْبٌ form of indefinite nouns ending either with ة (التَّاءُ الْمَرْبُوْطَةُ) or with ء (هَمْزَةٌ) no extra alif is added (بَعُوْضَةً (a mosquito) in Quran (1:2:26) and مَآءً (water) in Quran (1:2:22)).

71. As a revision (and for deep observation) few selected examples of Jaar-Majroor construction with diptote nouns are (مِنْ فِـرْعَـوْنَ, from Firoun, Quran (25:44:31)), (فِىْ يُوْسُـفَ, in Yousuf (AS), Quran (12:12:7)), (لِأٰدَمَ, for Adam (AS), Quran (1:2:34)), (بِبَابِلَ, in Babylon, Quran (1:2:102)), (عَـلٰى يُوْسُـفَ, on Yousuf (AS), Quran (12:12:11)), (إِلٰى إِبْـرَاهِـيْمَ, towards Ibrahim (AS), Quran (1:2:136)) and (عَـنْ إِبْـرَاهِـيْمَ, from Ibrahim (AS), Quran (12:11:74)).

References for future reading (Seq # 224)

This book has given a little overview of Arabic language. Reader is recommended to go through the below references for future reading.

1) Institute of the language of the Quran, http://www.lqtoronto.com
2) Understand Quran Academy, http://www.understandquran.com
3) The Quranic Arabic Corpus, http://www.corpus.quran.com

Answers to the exercises

T=True, F=False

(Set # 1) (Seq # 1,T,T,T), (Seq # 2,T,T,T), (Seq # 3,T,T,T,F,T), (Seq # 4,T,T,F), (Seq # 5,T,T,T), (Seq # 6,T,T,T,T,T), (Seq # 7,T,F,T), (Seq # 8,T,T,T,T,T), (Seq # 10,T,F,T).

<u>(Set # 2)</u> (Seq # 11,T,T,F,T,T), (Seq # 12,T,T,T), (Seq # 13,T,T,T), (Seq # 14,T,T,T,F,T), (Seq # 15,T,T,T,T,T), (Seq # 16,T,T,T), (Seq # 17,F,T,T), (Seq # 18,T,T,T), (Seq # 19,T,F,T,T,T), (Seq # 20,T,T,T).

<u>(Set # 3)</u> (Seq # 21,T,T,T,F,T), (Seq # 22,T,F,T), (Seq # 23,T,T,T), (Seq # 24,T,T,F,T,T), (Seq # 25,T,T,F), (Seq # 27,T,T,T), (Seq # 28,T,T,T), (Seq # 29,T,F,T), (Seq # 30,T,T,F,T,F).

<u>(Set # 4)</u> (Seq # 31,T,T,T), (Seq # 33,T,F,T,T,T), (Seq # 34,T,T,T), (Seq # 35,T,T,F), (Seq # 36,T,T,F,F,T), (Seq # 37,T,T,T), (Seq # 38,T,T,T), (Seq # 41,T,T,F), (Seq # 42,T,T,T,T,F), (Seq # 43,T,T,T), (Seq # 44,T,T,T), (Seq # 46,T,T,T), (Seq # 48,T,T,T).

<u>(Set # 5)</u> (Seq # 49,T,T,T), (Seq # 50,T,T,T), (Seq # 51,F,T,T), (Seq # 53,T,T,T,F,F), (Seq # 54,T,T,T), (Seq # 55,T,T,T), (Seq # 56,T,T,F), (Seq # 58,T,T,F), (Seq # 60,T,T,F), (Seq # 61,T,T,T,T,T), (Seq # 62,T,T,T), (Seq # 63,T,T,T).

<u>(Set # 6)</u> (Seq # 64,F,T,T), (Seq # 65,T,T,T), (Seq # 66,T,T,T), (Seq # 69,T,T,T), (Seq # 70,T,T,T), (Seq # 71,T,T,F), (Seq # 77,T,T,T),

(Seq # 78,T,T,T), (Seq # 79,T,T,F), (Seq # 82,T,T,T,F,T).

<u>(Set # 7)</u> (Seq # 83,T,T,T,T,T), (Seq # 84,T,T,T,T,T), (Seq # 85,T,T,T), (Seq # 86,T,T,T), (Seq # 87,T,T,T), (Seq # 89,T,T,T,T,T), (Seq # 90,T,T,T,T,T), (Seq # 92,T,T,T), (Seq # 93,T,T,F).

<u>(Set # 8)</u> (Seq # 94,T,T,F), (Seq # 95,T,T,T), (Seq # 96,T,T,T), (Seq # 97,T,T,T), (Seq # 98,T,T,T), (Seq # 99,T), (Seq # 100,T), (Seq # 101,T,T,F).

(Set # 9) (Seq # 102,T,T,T), (Seq # 103,F), (Seq # 105,T), (Seq # 106,T,T,T), (Seq # 107,T,T,T), (Seq # 108,T,T,F), (Seq # 109,F,T,T).

(Set # 10) (Seq # 111,T,T,T), (Seq # 112,T), (Seq # 117,T,T,T), (Seq # 118,T,T,T), (Seq # 119,T), (Seq # 121,T,T,T), (Seq # 122,T,T,T), (Seq # 124,T,T,T), (Seq # 128,T,T,T), (Seq # 129,T,T,T).

(Set # 11) (Seq # 131,T,T,T), (Seq # 141,T), (Seq # 146,T,T,T), (Seq # 149,T,T,T), (Seq # 151,T), (Seq # 156,T), (Seq # 158,T,T,T), (Seq # 161,T), (Seq # 162,T), (Seq # 165,F), (Seq # 167,T).

(Set # 12) (Seq # 169,T), (Seq # 181,T,T,T), (Seq # 191,T), (Seq # 202,T), (Seq # 209,T), (Seq # 215,T), (Seq # 216,T), (Seq # 222,T).

Appendix A

The following are the phrases organized as 5 per day (for easy practice) where preposition comes before مُضَافٌ مُضَافٌ إِلَيْهِ. The translation is approximate.

Day # 1 (عَلٰى عَبْدِهِ, on his slave), (مِنْ اَفْوَاهِهِمْ, from their mouths), (مِنْ اٰيٰاتِنَا, from our signs/verses), (عَلٰٓى اٰثَارِهِمْ, on their footsteps), (مِنْ اَمْرِنَا, from our order).

Day # 2 (بِرَبِّهِمْ, On their lord), (عَلٰى قُلُوْبِهِمْ, On their hearts), (مِنْ رَّحْمَتِهٖ, from his mercy), (مِنْ اَمْرِكُمْ, from your work/affair/order), (عَنْ كَهْفِهِمْ, from their cave).

Day # 3 (مِـنْ اٰيَاتِ اللّٰهِ, from the signs of Allah), (بِـوَرِقِـكُـمْ, your coin/money), (فِـىْ مِـلَّـتِـهِـمْ, in their religion), (عَـلٰٓى اَمْـرِهِـمْ, on their work), (بِـعِـدَّتِـهِـمْ, about their numbers).

Day # 4 (فِـيْ كَـهْـفِـهِـمْ, in their cave), (فِـيْ حُـكْـمِـهٖ, in his decision), (لِـكَـلِـمٰـتِـهٖ, to his words), (عَـنْ ذِكْـرِنَـا, of/about our rememberance), (مِـنْ رَّبِّـكُـمْ, from your lord).

Day # 5 (لِـاَحَـدِهِـمَـا, to one of them (dual)), (لِـصَـاحِـبِـهٖ, to his companion), (اِلٰـى رَبِّـيْ, to my lord), (بِـرَبِّـيْ, with my lord), (مِـنْ جَـنَّـتِـكَ, from your garden).

Day # 6 (بِـثَـمَـرِهٖ, with his fruits), (عَـلٰـى عُـرُوْشِـهَـا, on its trellises), (عَـلٰى رَبِّـكَ, before your lord), (عَـلٰـى قُـلُـوْبِـهِـمْ, on their hearts), (فِـيْ اٰذَانِـهِـمْ, in their ears).

Day # 7 (لِـمَـهْـلِـكِـهِـمْ, for their destruction), (لِـفَـتٰـهُ, to his servant), (مِـنْ سَـفَـرِنَـا, from our journey), (عَـلٰـى اٰثَـارِهِـمَـا, on their (dual) footsteps), (مِـنْ عِـبَـادِنَـا, from our slaves).

Day # 8 (عَـنْ ذِى الْـقَـرْنَـيْـنِ, about zil-Qarnian), (مِـنْ كُـلِّ شَـىْءٍ, from everything), (اِلٰـى رَبِّـهٖ, to his lord), (مِـنْ رَّبِّـىْ, from my lord), (عَـنْ ذِكْـرِىْ, about my remembrance), (عَـلٰٓى اٰذَانِـهِـمْ, on their ears).

Appendix B

Some selected Arabic vocabulary is given below in مَـرْفُـوْعٌ case.

Day # 1 (عِـوَجٌ, crookedness), (قَـيِّـمٌ, straight), (اَسَـفٌ, grief), (عَـجَـبٌ, wonder),(فِـتْـيَـةٌ, youths).

Day # 2 (رَشَـدٌ, right way), (اَمَـدٌ, time period), (شَـطَـطٌ, enormity), (بَيِّـنٌ, clear), (مِـرْفَـقٌ, ease).

Day # 3 (يَـمِـيْـنٌ, right), (شِـمَـالٌ, left), (رُقُـوْدٌ, sleep), (فِـرَارٌ, run away/flight), (رُعْـبٌ, terror).

Day # 4 (اَبَـدٌ, ever), (رَجْـمٌ, guess), (قَـلِـيْـلٌ, few), (كَـيْـفَ, how), (غَـدٰوةٌ, morning).

Day # 5 (عَـشِـيٍّ, evening), (فُـرُطٌ, excess), (مُـهْـلٌ, molten brass), (ذَهَـبٌ, gold), (خُـضْـرٌ, green).

Day # 6 (سُـنْـدُسٌ, fine silk), (نَـخْـلٌ, date), (زَرْعٌ, crops), (نَـفَـرٌ, men), (تُـرَابٌ, dust).

Day # 7 (نُـطْـفَـةٌ, semen), (رَجُـلٌ, man), (زَلَـقٌ, slippery), (وَلَايَـةٌ, protection), (عُـقْـبٌ, final end).

Day # 8 (نَـبَـاتٌ, vegetation), (هَـشِـيْـمٌ, dry stalks), (اَمَـلٌ, hope), (بَـارِزَةٌ, leveled plain), (عَـدُوٌّ, enemy).

Day # 9 (صَـغِـيْـرَةٌ, small), (كَـبِـيْـرَةٌ, big), (غَوْرٌ, deep sunken/underground), (مَـوْبِـقٌ, barrier), (جَـدَلٌ, quarrelsome).

Day # 10 (قُـبُـلٌ, before), (هُـزُوٌ, ridicule/joke), (اَكِـنَّـةٌ, covering), (وَقْـرٌ, deafness), (نَـصَـبٌ, fatigue).

Day # 11 (صَـخْـرَةٌ, rock), (رُشْـدٌ, right guidance), (خُـبْـرٌ, knowledge), (عُـسْـرٌ, difficulty), (غُـلٰـمٌ, boy).

Day # 12 (زَكِـيَّـةٌ, pure), (نُـكْـرٌ, evil), (غَـصْـبٌ, force), (طُـغْـيَـانٌ, transgression), (رُحْـمٌ, affection).

Day # 13 (سَـبَـبٌ, course/means), (عَـيْـنٌ, spring), (حَـمِـئَـةٌ, dark mud), (يُـسْـرٌ, ease), (سِـتْـرٌ, shelter).

Day # 14 (خَـرْجٌ, expenditure), (سَـدٌّ, barrier), (رَدْمٌ, barrier), (قِـطْـرٌ, molten copper), (نَـقْـبٌ, penetration).

Day # 15 (غِـطَـآءٌ, cover), (نُـزُلٌ, lodging), (صُـنْـعٌ, work), (حِـوَلٌ, transfer), (مِـدَادٌ, ink).

Day # 16 (اَبَـدٌ, forever), (رَقِـيْـمٌ, inscription), (سُـلْـطٰـنٌ, authority), (اَيْـقَـاظٌ, awake), (وَصِـيْـدٌ, entrance).

Day # 17

(طَـعَـامٌ, food), (مِـرَآءٌ, argument), (غَـدًا, tomorrow), (وَلِـيٌّ, protector), (اَحَـدٌ, one/anyone).

Day # 18 (سُـرَادِقٌ, wall), (ثِـيَـابٌ, garments), (خِـلٰـلٌ, within), (سَـاعَـةٌ, hour), (حُـسْـبَـانٌ, calamity).

Day # 19 (خَـاوِيَـةٌ, collapsed), (فِـئَـةٌ, group), (مَـرَّةٌ, time/frequency), (حُـوْتٌ, fish), (اِمْـرٌ, grave/evil).

Day # 20 (قَـرْيَـةٌ, town), (سَـبَـبٌ, course), (زُبَـرٌ, sheet), (صَـدَفٌ, cliff/mountain), (أُكُـلٌ, produce/production).

Day # 21 (سَـعْـيٌ, efforts), (سَـمْـعٌ, hearing), (عَـرْضٌ, display/show), (قَآئِـمَـةٌ, establish/occurrence), (ذُرِّيَّـةٌ, offspring/children).

Day # 22 (مَـوْئِـلٌ, escape), (غَـدَآءٌ, meal), (اَعِـيْـبٌ, defect), (وَرَآءٌ, back/after), (زَكٰـوةٌ, purity).

Appendix C

Masdar Patterns for 3 letter Mujarrad verbs

Below are Masdar patterns. Just to note that some verbs may have more than one Masdar. These patterns are present in (past tense, present tense, Masdar of the verb, **Masdar pattern**) format.

(Set 1) (ضَـرَبَ, يَـضْـرِبُ, **ضَـرْبٌ**, **فَعْـلٌ**), (عَـمِـلَ, يَـعْـمَـلُ, **عَـمَـلٌ**, **فَـعَـلٌ**), (كَـذَبَ, يَـكْـذِبُ, **كَـذِبٌ**, **فَـعِـلٌ**), (عَـلِـمَ, يَـعْـلَـمُ, **عِـلْـمٌ**, **فِـعْـلٌ**), (رَضِـيَ, يَـرْضَـى, **رِضًـى**, **فِـعَـلٌ**)

(Set 2) (شَـكَـرَ, يَـشْـكُـرُ, **شُـكْـرٌ**, **فُـعْـلٌ**), (هَـدَى, يَـهْـدِي, **هُـدًى**, **فُـعَـلٌ**), (رَحِـمَ, يَـرْحَـمُ, **رَحْـمَـةٌ**, **فَـعْـلَـةٌ**), (غَـلَـبَ, يَـغْـلِـبُ, **غَـلَـبَـةٌ**, **فَـعَـلَـةٌ**), (سَـرَقَ, يَـسْـرِقُ, **سَـرِقَـةٌ**, **فَـعِـلَـةٌ**).

(Set 3) (حَـمَـى, يَـحْـمِـي, **حِـمْـيَـةٌ**, **فِـعْـلَـةٌ**), (دَعَـا, يَـدْعُـو, **دَعْـوَى**, **فَـعْـلَـى**), (ذَكَـرَ, يَـذْكُـرُ, **ذِكْـرَى**, **فِـعْـلَـى**), (رَجَـعَ, يَـرْجِـعُ, **رُجْـعَـى**, **فُـعْـلَـى**), (دَارَ, يَـدُوْرُ, **دَوَرَانٌ**, **فَـعَـلَانٌ**).

(Set 4) (رَضِـيَ, يَـرْضَـى, **رِضْـوَانٌ**, **فِـعْـلَانٌ**), (غَـفَـرَ, يَـغْـفِـرُ, **غُـفْـرَانٌ**, **فُـعْـلَانٌ**), (ذَهَـبَ, يَـذْهَـبُ, **ذَهَـابٌ**, **فَـعَـالٌ**), (قَـامَ, يَـقُـوْمُ, **قِـيَـامٌ**, **فِـعَـالٌ**), (سَـأَلَ, يَـسْـأَلُ, **سُـؤَالٌ**, **فُـعَـالٌ**).

(Set 5) (نَـظُـفَ, يَـنْـظُـفُ, **نَـظَـافَـةٌ**, **فَـعَـالَـةٌ**), (قَـرَأَ, يَـقْـرَأُ, **قِـرَاءَةٌ**, **فِـعَـالَـةٌ**), (عَـلِـنَ, يَـعْـلَـنُ, **عَـلَانِـيَـةٌ**, **فَـعَـالِـيَـةٌ**), (قَـبِـلَ, يَـقْـبَـلُ, **قَـبُـوْلٌ**, **فَـعُـوْلٌ**), (رَكَـعَ, يَـرْكَـعُ, **رُكُـوْعٌ**, **فُـعُـوْلٌ**).

(Set 6) (سَهُلَ, يَسْهُلُ, سُهُوْلَةٌ, **فُعُوْلَةٌ**), (رَحَلَ, يَرْحَلُ, رَحِيْلٌ, **فَعِيْلٌ**).

Broken Plural Patterns

Below are broken plural patterns (أَوْزَانُ). These patterns are present in (Singular noun, Plural noun, **Broken plural pattern**) format.

(Set 1) (شَهْرٌ, أَشْهُرٌ, **أَفْعُلٌ**), (قُفْلٌ, أَقْفَالٌ, **أَفْعَالٌ**), (سِلَاحٌ, أَسْلِحَةٌ, **أَفْعِلَةٌ**), (فَتًى, فِتْيَةٌ, **فِعْلَةٌ**), (أَعْمَى, عُمْيٌ, **فُعْلٌ**).

(Set 2) (كِتَابٌ, كُتُبٌ, **فُعُلٌ**), (غُرْفَةٌ, غُرَفٌ, **فُعَلٌ**), (إِبْرَةٌ, إِبَرٌ, **فِعَلٌ**),(قَاضٍ, قُضَاةٌ /*actually*/ قُضَيَةٌ, **فُعَلَةٌ**), (طَالِبٌ, طَلَبَةٌ, **فَعَلَةٌ**).

(Set 3) (مَيِّتٌ, مَوْتَى, **فَعْلَى**), (قِرْدٌ, قِرَدَةٌ, **فِعَلَةٌ**), (سَاجِدٌ, سُجَّدٌ, **فُعَّلٌ**), (قَارِئٌ, قُرَّاءٌ, **فُعَّالٌ**), (ثَوْبٌ, ثِيَابٌ, **فِعَالٌ**).

(Set 4) (بَيْتٌ, بُيُوْتٌ, **فُعُوْلٌ**), (أَخٌ, إِخْوَانٌ, **فِعْلَانٌ**), (ذَكَرٌ, ذُكْرَانٌ, **فُعْلَانٌ**), (فَقِيْرٌ, فُقَرَاءُ, **فُعَلَاءُ**), (وَلِيٌّ, أَوْلِيَاءُ, **أَفْعِلَاءُ**).

(Set 5) (كَاذِبَةٌ, كَوَاذِبُ, **فَوَاعِلُ**), (رِسَالَةٌ, رَسَائِلُ, **فَعَائِلُ**), (فَتْوَى, فَتَاوٍ, **فَعَالٍ**), (يَتِيْمٌ, يَتَامَى, **فَعَالَى**), (كُرْسِيٌّ, كَرَاسِيٌّ, **فَعَالِيٌّ**).

(Set 6) (مَسْجِدٌ, مَسَاجِدُ, **فَعَالِلُ**), (مِفْتَاحٌ, مَفَاتِيْحُ, **فَعَالِيْلُ**).